THE Accuser of our Brethren Cast Down in Righteous Judgment AGAINST THAT SPIRIT OF Hellish Jealousie

Vented in a great Confused Book, falsly Entituled,

The Christian-Quaker *Distinguished from the* Apostate *and* Innovator; In Five Parts.

The Fallacy and Force whereof being herein clearly Detected & justly Repelled.

Jer. 2. 19. *Thine own Wickedness shall Correct thee, and thy Back-slidings shall Reprove thee; know therefore, and see, that it is an Evil thing and Bitter, that thou hast forsaken the Lord thy God, and that my Fear is not in thee, saith the Lord God of Hosts.*

John 13. 27. *That thou dost, do Quickly.*

London, *Printed for* John Bringhurst *at the Sign of the* Book *in* Grace-Church-street, *near* Cornhil, 1681.

Written by Geo. Whitehead

A Short

ADVERTISEMENT

To faithful Friends called QUAKERS, to whom this may come.

Christian-Friends;

IN this Treatise, we the peaceable Christian People called *Quakers* are Conscientiously vindicated and cleared, in our CRISTIAN SOCIETY, CHURCH-ORDER and DISCIPLINE, from the unjust Charge of APOSTACY and INNOVATION, and from the great Envy, horrid Abuses and Fallacies of WILLIAM ROGERS, in his Book falsly Entituled, THE CHRISTIAN-QUAKER DISTINGUISHED FROM THE APOSTATE AND INNOVATOR; but his own Apostacy and Innovation is herein clearly Detected.

And this is recommended to your Care and Prudence, to be reserved in your Hands, and dispersed only where you in your respective Places and Counties shall (in the Wisdom of God) see a necessity to remove and prevent the great Scandal, Infamy and Reproach of the said Book.

A Brief

INTRODUCTION

TO ALL

Faithful Friends

CALLED,

QUAKERS.

Tender and Beloved Friends in Truth;

A Holy concern of Soul and Conſcience, on behalf of our Lord Jeſus Chriſt, his Kingdom, Church and People, THAT only was the real Motive to this enſuing Treatiſe. The matter whereof is not to trace the *late Difference* and *preſent Controverſie* Hiſtorically, nor to traverſe the Way of the crooked Serpent in all his windings, there's no need of that, the Eyes of many are open to ſee his perverſe Wayes; but clearly to Detect and ſet Judgment upon his *Work of Enmity* in *WILLIAM ROGERS*'s ſaid Book, in the moſt Material Parts, that are Wicked and Scandalous to Truth, and Chriſt's Innocent Followers and Subjects, and to Evince the moſt Subtil and Fallacious Pretences thereof, and his moſt manifeſt *Inconſiſtencies*

and *Self-Confutations*, as well as his *Froward Oppositions* and *Contradictions* to us, as we are a Church and People, gathered by the Lord, and settled in good Order and Society by his holy Spirit.

The Ground and Cause of the present *Division* and *Opposition*, furiously mannaged by *W.R.* and his Abettors against us, has been and is *originally* placed upon a *wrong Spirit* in them, a *Murmuring*, *Complaining*, *Dividing Spirit*, a *Rending Tearing Spirit*, a *Dark Jealous Spirit*, a *Loose*, *Gainsaying*, *Opposit Spirit*, a *Proud Exalted Spirit*, a *Contemning Scornful Spirit*, a *Self-conceited Spirit*, a *Turbulent*, *Froward*, *Wilful Spirit*; against this Spirit have the Complaints been, by several Tender-hearted Friends among us. If we be asked, how we prove *that* to be the *Spirit*, against which we are now engaged in this Treatise? We may justly Answer, *W. R*'s Malicious Book is apparent Proof, being a *Birth* of that same Spirit, it bears the exact Image and Shape of all the Parts and Properties of it; 'tis Proof against him, and all that own it, being brought to the Test of Truth in all Consciences; for it shews all that which is charged upon that *Jealous*, *Rending*, *Dividing*, *Proud*, *Exalted*, *Scornful Spirit*, *&c.* from whence the Book proceeded. Its Stile and Matter (on his *Jealousies*, and *if Report be true*, *&c.*) bespeak all these, to his and its great Shame and Disgrace. He places

places the *Apostacy* and *Innovation* against us, not only in *outward Order*, *Discipline* and *Form of Church-Government*, but even in the very *Doctrine and Life of Christianity*, as if they were greatly *extinguisht* from among us, and therefore has divulged his Book (and that from a *great* pretended *concern of Conscience on many*) *that it might not be reputed, that the Doctrine and Life of* Christianity *are wholly extinct among the People called* Quakers, but that both yet remain in some of them (*i. e.* in *W. R.* and his Party) But his termed, *Honourable Friend John Wilkinson* gives a quite contrary Account concerning the Breach of Concord and Jarr: *The Cause*, saith he, *God hath shewed me, that it is not in Principles of Truth, nor in Christ's Doctrine, nor in any Practice, which Truth in the members of the heavenly Body leadeth into, but about Prescriptions, through the blind Zeal of the Weak, &c.* And *W. R.* also grants, 'tis but about the SHELL, and not the KERNEL, soon after he has placed the *Apostacy* in *Doctrine* and *Life*, as if both Christian Doctrine and Life were extinct among the greatest part of us, as a People. But how can that be true, if *no Breach of Concord*, nor *Jarr in Principles of Truth*, nor *in Christs Doctrine*, nor *in any Practice which Truth leadeth into*, and that this be shewn of God too? yea, *W. R.* also confesseth,

Pref. p. 2, 3.

Par 4. p. 77.

that *those small Differences, which* at first seemed but *like unto little Sparks*, *Pref.*p.2. 'tis true indeed, that *great Endeavours*, in *much Christian tenderness*, have been used for a *Composure*, and matters were brought near it at *Drawell*; but Satan has prevailed to make this fiery Agent an Incendiary to make the Breach wider, (having been secretly animated) his abusive Book is Proof; whereby he has abused divers of the Servants of Christ by Name, and many not named in's Book, rendring them *Apostates*, *Innovators*, &c. He has Abused and Scandalized our Meetings, and our Order and Discipline, as being but a Form and Government, set up by man, and *Mans Tradition*; G. Fox's *Form of Church-Government*, G. F's *Orders*, *&c.* These Expressions we own not, they are not proper; for though we grant, that *He* hath been Instrumental in the hand of Christ for stirring up others to *Unity* and *good Order*, yet we are satisfied that the great Builder, Former and Orderer of the spiritual House, is *Christ Jesus*, and that HE is the *Author* and *Foundation* of that *Christian Religion*, *Care*, *Over-sight* and *good Government among us*, as a Church and People; the Substance, Intent and End of all which, is, that pure Religion, which is not only to visit the Fatherless and the Widows, but to keep Unspotted of the World, which we have Scripture-Testimony and Instances, and Christ's and his Apostles Doctrine for.

W. R.

W.R. has not ſpared to ſeek out occaſions againſt Perſons, to gather up and divulge Weakneſſes, to pervert Truth, and make falſe Conſtructions of mens words, his Heart being filled with Pride and Envy, his Head is loaden and confuſed with cloudy Conceits and perverſe Imaginations againſt the Innocent. After all his great Clamour and heavy Charge of *Apoſtate* and *Innovator*, *&c.* about *Orders*, *Preſcriptions*, *Impoſitions*, *Innovations*, *Form of Church-Government*, *&c.* ſetting aſide his *Prejudice* and *Enmity*, his *wrong* and *evil Jealouſies*, *Perverſions*, *falſe Inferences*, *falſe Reports*, and the like: The Matters of Fact, wherein he can place a real Difference, as to *Church-Order* and *Diſcipline*, may be ſummed up in this narrow Compaſs, under theſe Heads, *viz.*

I. *W.R.* and ſome others (his Party) ſeem to be ONLY for a ſelect Company of Elders and Deacons to order in Church-Affairs about the Poor, Marriages, &c.

Our Meetings in that caſe are more free and open for others alſo of the Younger ſort to be preſent, whoſe Converſations are Honeſt and Sober.

II. *W.R.* in his Conteſt with *R.B.* ſeems *not* to own that the Church of Chriſt hath Power or Right of Judgment to decide Controverſies (in matter of Evil Fact * or Treſpaſs of one Brother againſt another)

* Pref. p. 8.

another) in things of outward Property, &c. but only the Parties differing to have an equal Choice of Persons, to determine the Difference; yet he varyes, and is not altogether consistent with himself, but is some-what off and on in these cases, as is more fully evinced in this Treatise.

Whereas we distinguish between a wilfull Injury and an Offence (whether real or supposed) only through mistake.

In the first, the real (not supposed) *Offender* has not an equal right of Choice with the *Offended*; but the *Offended Brother* hath Power to proceed with the *Offending*, according to the Doctrine and *Order* prescribed by Christ, *Mat.* 18. 15, 16, 17. so far, as (if there be necessity) *to make his Complaint to the Church, and if he refuse to hear the Church, then he is to be accounted as an* Heathen Man; accordingly we assert, the Power and Right of Judgment in the true Light, to be in the Church of Christ, in cases of real Trespass of one Brother against another, which is not to set the general Judgment of Truth in the Church, in opposition to any measure of true Light and Judgment in any particular Member, but to the *real Offence*, which the *Light* in all condemns.

In the second, Where the *Offence* is not *wilfull*, but through *Mistake*, both the *Parties differing* are more easily perswaded, either to compose the matter between themselves, or

to

to ſubmit to a hearing and determination of two or three *juſt, judicious* and *diſcreet Perſons* in the *Truth*, whom neither Party hath any juſt Exception againſt.

III. They are againſt propoſing Marriages before the diſtinct Meetings of faithful *Women* amongſt us.

We judge it very convenient and ſociable to lay them before thoſe Meetings, where they are ſettled.

IV. They are againſt recording Condemnations to Poſterity.

VVe judge it needful in many Caſes, for the clearing us from Reproach, and vindicating of Truth; and that both the Condemnations and Repentance be recorded, and Teſtimonies kept againſt ſuch as continue Impenitent, whoſe Converſations are reproachful and ſcandalous to Truth, and to our Society, as a People gathered by the Lord's Power.

Now, if theſe things ſeem inconſiderable to divide and ſeperate upon, and that they might *eaſily be accommodated* or *reconciled* upon *amicable conference*. We ſay ſo too; therefore the greater is the Enmity of that Spirit, that will ſeperate on any of them, & caſt the *odiums* of *Impoſition, Apoſtacy, Innovations*, &c. upon us, for our *Chriſtian Care* and *Advice* about them; *urging with Severity* we need not among our tender-hearted Friends, and 'tis to no purpoſe to thoſe that are in *prejudice* and *hardneſs*, only

only we would have them (who profess the same *Light* and *Spirit* with us) to studdy to be quiet, that whilst they pretend *Liberty of Conscience*, they might not maintain *Opposition* to others for those things, which they are *Conscientious* (in the Light of Truth) *in the Practice and Counsel of*; for that were to plead *Liberty of Conscience to themselves, and allow it to none but themselves.* Whereas our pleading (for *Liberty of tender Conscience*) to the *outward Powers*, was never intended for a *Liberty* to make *Discord, Schisms* or *Strife among our selves*, but singly as a People intending nothing but *Love* and *Unity*, among our selves, in *Gods Way* and *Worship*, a *Liberty of Conscience* (in *Christ Jesus*, as to us) from those outward *Laws, Penalties* and *Persecutions*, which we have suffered under, *NOT a Liberty from the Yoke of Christ*, nor from the *Judgment of Truth* (nor from *Unity* or *good Order in him*) no more than a *Liberty of gross Enormities from the hand of Justice*; not a *Liberty for Disorder and Confusion*, not a *Liberty to set Conscience against Conscience*, under the Profession of the same *Light* and *Spirit* of *Christ* (as the *great and certain Rule of Conscience*) for that were to let up *Ranterism*, and cause our Adversaries to Blaspheme against the true Light.

As for *W. R*'s Book against *Church-Government*, 'tis *outragiously Wicked, Clamorous* and *Abusive*; it admits of no *Mediation* nor *moderate*

rate *Qualification*, or *Accommodation*; no better Character than *Apoſtates* and *Innovators* will ſerve his turn againſt the very Body of Friends, who are not of his Party; his Book is *revengeful* and *ſcornful*, it gratifies the *Rangers* and *Atheiſts*, and tends to make *our Enemies rejoyce*, and *us a ſcorn to Fools* (if they take him for a *Quaker*, which now he is not) it tends in many things to expoſe us, not only to the *Cenſure of our profeſt Adverſaries*, but to the *Fury of our Perſecutors*, and to bring *open Perſecution* upon us, by Implicity, rendring us *Obnoxious to the outward Government*: The Lord rebuke that *Malicious*, *Proud Spirit*, from whence his Book came (and he will rebuke it, and ſend it to its place) and ſtop the Mouth of Iniquity, for his Name and Seed's ſake. His Title *Chriſtian-Quaker*, is a falſe Title, as his *Unchriſtian Work* evinceth. His Text alſo which he begins with, is Miſ-applyed, *viz.* the words of Chriſt, which are, *As I hear, I judge*; this is his Text. *1ſt*, As its applyed only to *outward Hearing* and *Evidence*, 'tis *Miſapplyed*; Chriſt intended his hearing of the Father, and that true and juſt Judgment given him of the Father, *who bore witneſs of him*, John 5. 30. & *ch.* 8. 16, 18. *And the Father hath committed all Judgment to the Son*, Joh. 5. 22. for Chriſt had (and gives alſo) a ſpiritual Judgment, that is not after the *ſight* of the *Eyes*, nor after the *hearing* of the *Ears*, *Iſa.* 11. 3. yet in Caſes *Criminal*,

minal, Infamous and *Injurious*, we grant outward and certain Evidence, Proof and Knowledge very needful, safe and judicial; though a true and spiritual Discerning, Sence & Judgment of Spirits in the Church of Christ, cannot in *Truth* be denyed, it being a *spiritual gift*.

But *2dly*, As the said Text [*As I hear I judge*] is applyed by *W. R.* to himself, or his Judgment in's Book, 'tis *Hypocritically* and *Unjustly* applyed; for he has not given Judgment as he has learned or heard of *God* or *Christ*, but in many things as he has heard by *Reports*, and from his own *Jealousies*, according to his common phrase, *If Reports be true; this Jealousie has entred me; I am Jealous; full of Jealousie, &c.* which we are sure proceeded not from God nor Christ, but from the Spirit of *Antichrist*, the *Cruel, Outragious, Deadly, Hellish Spirit* or *Image of Jealousie** or *Envy*, as will be more obvious in the Sequel, although in the following *Treatise* many *gross Abuses* and *false Aspersions* are omitted (to prevent prolixity) as much as we well could, in such *unpleasant Controversies*.

* *Prov.* 27. 4. & 6. 34. *Ezek.* 8. 3. *Numb.* 5. 14. *Cant.* 8 6.

Now we entreat the Patience, even of all those that have any way encouraged or promoted *W. R.*'s said Book, or have been any wayes affected with it, that they would be pleased seriously in *coolness* and *moderation* to read over and peruse this following *Treatise*, and

and *Impartially* in the *Light of Truth* weigh the Matters, and we doubt not but God will further open their Eyes, and *enlighten their Understandings, to the Acknowledgement of the Truth, and to escape the Enemies Snare, which we pray God in Mercy effect, in order to their Stability and Peace in the Truth, as 'tis in Christ Jesus our Lord.*

If *W. R.* should *Object* or *Question* us about wording this Treatise in the *Plural*, in using these terms W E and US, &c. as in whose Name it is written? 'Tis answered; They are used according to the several occasions given in his Book, which the matter treated on shews; sometimes in the *Name of the People called Quakers*, when vindicated from his *Scandals*; sometimes in the name & behalf of our *publick Meetings*; sometimes in behalf of *Christs faithful Ministers & Servants* among us; sometimes in behalf of our *Second Dayes Meeting* in *London*, according as there is occasion, to vindicate these from his *abuses* & *scandals*. And though 'twas thought meet this ensuing Treatise should only be signed by our antient and known Friend *Ellis Hookes*, as witness for our said Meeting concerned, not doubting but his Credit in the case, will go as far as *W. R*'s Subscription (and farther, no doubt) *on behalf of himself, and other Friends in Truth concerned*; yet he may be assured, 'twas not through any *doubt*, *fear* or *diffidence*, or want

of

of *freeneß of Spirit*, that the Name or Names of ſuch Friend and Friends as are moſt immediately concerned in this Treatiſe, are omitted; there's time enough yet to concern the Names of ſuch in Print, as ſome already are, if *W. R*'s *Enmity* & *Revenge* continues farther to throw *Dirt* and *Reproach* at any rate upon us (or any of us by Name) in Print, as he has done, this Treatiſe contains but little in Compariſon of what ſeveral have in reſerve againſt *W. R.* his *Unkind* and *Unchriſtian Dealing*, and *Perverſe Gainſaying*; he is here treated far more mildly than his work deſerves. *May the Lord yet humble him, and grant him Repentance unto Remiſſion.*

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The

The Accuſer of our Brethren caſt down in Righteous Judgment, &c.

WIlliam *Rogers* his *Title* of all the five Parts of his Treatiſe, *viz.*

Diſaffection I.

The CHRISTIAN-QUAKER *Diſtinguiſhed from the* APOSTATE *and* INNOVATOR.

Obſerve.

That by *Chriſtian-Quaker*, we underſtand, he means *Himſelf* and *his Party*: by *Apoſtate and Innovator*, he means *all thoſe of the People called* Quakers, *whom he writes againſt* (and *ſeveral of their Meetings*, which he Reflects upon) whether by Name, or not Named in his Book (and that his Book is in Purſuance of the Title, as appears at large in it) this we judge to be both *Falſe and Scandalous*, and alſo, as abſolute a Sentence of *Excommunication*, and much like a *Bull* from *Rome*, againſt many faithful Servants of Chriſt:

And herein hath *W. R.* unjustly assumed a ~~*Power of Excommunication*~~, never given him by Christ Jesus our Lord, nor allowed by his Church.

In the Title pages of his three first Parts, he writes thus, *viz.*

Disaffect. II.

By WILLIAM ROGERS, *on behalf of himself, and other Friends in Truth concerned.*

To those he writes against, he gives these Titles, *viz.*

Preface. *Adherents to* George Fox, *Apostates or Innovators:* George Fox *his Party:* Those *of Party with* G. F. *&c.*

Observe.

First, We cannot believe that W. R. in this his Book truly represents Friends in Truth: But, *secondly*, That many Friends in Truth are Scandalized and Abused thereby.

Disaffect. III.

William Rogers's Preface saith, *Now, so it is, that so great a concern of Conscience lies on many to encourage the Publication thereof, as that we can no longer forbear, lest it should be reputed, that the Doctrine and Life of* Christianity *were wholly extinct amongst the aforesaid People.*

Observe.

Obſerve.

This Paſſage we alſo judge tends to the great *Reproach* and *Scandal* of the People called *Quakers*, as implying, that they by a great Apoſtacy have given occaſion to be ſo reputed, and that therefore W. R. and his Party only are ſo deeply concern'd to Vindicate the *Doctrine and Life of Chriſtianity* (in themſelves only) by the Publication of his Book. But who thoſe many are, that had ſuch concern of Conſcience lying on them for its Publication, is yet to be enquired; And what *Antient Doctrine*, or *Doctrines of Chriſtianity* are thoſe People called *Quakers* (whom he writes againſt) Apoſtatized from? And what *New* and *Unchriſtian Doctrines* or *Practices* are they fallen into? We find no Proof nor Diſcovery thereof in all his Book, but the ſaid People greatly abuſed thereby.

The Paſſage before-cited about ſuch *concern of Conſcience*, as that they could *no longer forbear* the Publication of his Book, to prevent the Thoughts of the *Doctrine and Life of Chriſtianity* being *wholly Extinct* amongſt the People called *Quakers*, together with many Paſſages in the Second Part of his Treatiſe, do ſhew, that it was deſigned to be publiſhed not only among the People called *Quakers*, but among the World's People, and ſuch as are our *Adverſaries* and *Oppoſers*,

as appears by these *Objections*, amongst others, in his second Part, Chap. 2. page 6. *viz.*

Obj. *Do you not think that those* Jews *who Crucified Christ, acted not from the Light within, since some of them verily thought they did God good Service therein?* (which having given an Answer to) he frames another Objection, thus, *viz.*

However some Objecting may say, What is this to a Light Within? 'Tis very plain that John *the Evangelist meant nothing of the Light within, in your sence, but of the Personal Appearance of Christ without, &c.*

Observe.

That these *Objections* are taken from our *Adversaries* and *Opposers* of the Light of Christ within (and not from any called *Quakers*) which W. R. accordingly undertakes to Answer, in Vindication of the *Light within*; and therefore it appears, he designed his Treatise to go among *Truth's Adversaries*, as well as Friends; whence it follows, that wherein it either charges or reflects on the People called *Quakers*, or the greatest part of them, as being *Apostates*, *Innovators*, *&c.* or *gone from the Doctrine and Life of Christianity*, the *Scandal* and *Reproach* thereof against the said People, and the holy Truth professed by them, is the more Notoriously aggravated. And though W. R. has shewn himself

himself as a *strong Oak* and *tall Cedar* in this Work of *Division*, we doubt not but some that have lean'd upon him, and been mistaken in his Design, will be ashamed of their *Oak*.

Disaffect. IV.

W. R. Preface, pag. 3. *Many in that City* (i. e. *Bristol*) *retain their antient Respect for* John Story *and* John Wilkinson, *two Antient and Honourable Labourers in the Gospel of Christ, whose Conversations and Doctrine I have not known or understood to be exceeded in Godliness by any* MORTAL MAN WHATSOEVER.

Observe.

By this it appears, that *W. R.* seems to be a great *Admirer* of, and *Advocate* for these Persons, whom he thus highly applauds and contends for; but whether his being so greatly officious for them will redound to their *Reputation*, or the *Credit of their Cause*, we refer to God's Witness in all Impartial Friends, and even to the same in their Consciences for whom he thus highly Advocates: and we disown his Admiration and Comparison of them, as *not safe*, nor a *preaching up Christ*, but *setting up Men* and *Creatures*, the same he has accused others for: He has neither *Known, nor so much as* UNDERSTOOD *their Conversations and Doctrine to be Exceeded*

in Godliness by any Mortal Man WHATSOEVER. He has not understood that either Righteous *Abel*, *Enoch*, *Daniel*, *Job*, *Elijah*, *Elisha*, *Jeremiah*, or any of the holy Prophets of God, or Apostles of our Lord Jesus Christ, did exceed these Persons (whom he so highly contends for) in Godliness of Conversation and Doctrine; We cannot own his Judgment or Comparison herein; and we ask, if *J. S.* and *J. W.* do really approve thereof or not?

Disaffect. V.

W. R. Preface, p. 6. *These kinds of Declarations frequently published amongst the aforesaid People, viz.* LET US EXCLUDE THE REASONING, THE WISDOM AND THE JEALOUSIE, AND LET US HAVE AN EYE TO THE BRETHREN; *further Insinuating, as if God had ordained Ministers among them that are to see and hear for the Body, and common Members of the Church* (as the Printed Terms are *) *I cannot but be full of Jealousie, that these things have a tendency to insinuate Submission without Conviction, and nurture up Ignorance, instead of Wisdom, and to introduce Bondage, instead of Freedom in Christ, as much as ever was under the cover of a Black-coat in*

* *Que.* Where are those Printed Terms?

the

the Dark Night of Apostacy, where this Maxime, viz. Ignorance is the Mother of Devotion, *is known to be true, with respect to a zealous Observation of what the Clergy have imposed and taught.*

Observe.

First, That [*These kinds of Declarations are frequently published among the People called* Quakers] we utterly deny; he hath therein (as we judge) uttered Falshood, and abused the said People. And yet to his own Contradiction he hath granted the matter herein opposed by him in pag. 18. *first Part*, in his Marginal Note, the words are these, viz. *We would not be understood, that it is not fit to have an Eye to faithfull Brethren in any thing*; whereby he grants, that an Eye is to be had to faithful Brethren in some things at least; the more unjust he to make such ill use, as he has done, of the words before-cited by him.

Secondly, If any of the said People have at any time so published, as, *Let us exclude the Reasoning, the Wisdom and the Jealousie, and have an Eye to the Brethren*, we cannot but in point of Justice, as well as Charity, conclude, that the words will bear a better sence than *W. R.* hath (as we judge) most unjustly deduced from thence, and that from his own false and perverse Jealousie, which he ap-

pears to be full of; and that the intent of the words was to exclude *Fleshly Wisdom* and *Reasoning*, and *Evil Jealousie*, and to *have an Eye to such Faithfull Brethren in their Doctrine and Example, as shew forth Righteousness and Christianity in both*, as he hath in part granted; and not that those eying them therein should be kept in Blindness, or brought under a *Submission without Conviction*, or kept under a *Blind Obedience* to be nurtured up in *Ignorance* or *Bondage*, like those in the Dark Night of Apostacy, where *Ignorance is the Mother of Devotion*; for how should they eye faithful Brethren, if they be Blind or have no Eyes to see the *Christian* Example? nor have we any such Doctrine among us, as to shut out the Reason, the Wildom and Jealousie *without Distinction* (that is, Wisdom and Reason of *all kinds*) as he falsly saith, pag. 18, & 27. first part; as if we were taught to shut out *True Reason*, *Divine Wisdom* and *Godly Jealousie*, as his words [*Without Distinction*] *and all kinds*] imply; Oh Horrid Abuse! These things considered, we judge *W. R.* hath most Unjustly inferred his false Jealousies against us, tending to render us, the said People, highly guilty of gross *Popery*, wherein he has taken up the Persecutors Weapon against us, tending to make us so Obnoxious, as that our Persecutors may take the more occasion

to

to destroy us, but that the Lord stands by us; and herein we judge W. R. has written and acted Wickedly, and shewn himself a *Publick Adversary* against the Interest of Truth and God's People, as well as against the *Protestant Interest* in general; and consequently, his Work herein greatly tends to gratifie our Enemies the *Papists*: And of this his wicked Work of charging us with *Rank Popery*, he ought to Repent, and to Retract and Condemn it; and we do believe, there are but few (if any) of his own Friends, who dare publickly own or stand by him in it; for 'tis most shameful and abusive, and shews the Spirit of *Apostacy* & *Persecution* to be deeply entred him; the time was when he knew better things, than thus to write of the People of God called *Quakers*, but his Condition is now to be Lamented; the Lord forgive him.

Disaffect. VI.

W. R. In his first part, p. 8. thus frames the Objection, viz. *But suppose some Persons in their respective Countries should undertake to meet together quarterly, and at such Meetings chuse two Persons to go to the said General-Meeting, as was endeavoured the last Year.* W. R. Answers, *viz. We deny that it can be agreeable to the Truth, for such to assert, that from thence they are invested with Power to Ordain and Appoint certain things unto which others as Members*

Members of Christ's Body ought therefore to yield Obedience, whilst not perſwaded by Chriſts Light in their Conſciences of their duty therein.

Obſerve.

Theſe paſſages compared, we look upon them as unjuſtly reflecting on thoſe Meetings of our Friends mentioned, and a groſs miſtake, at leaſt, in his ſo ſtating the matter againſt the Perſons deſired or choſen to attend the General-Meeting, and upon this miſtake depends much of his Book, from whence he hath deduced moſt ſcandalous Conſequences, to render the Members of our ſaid Meeting, as from their choice, aſſuming a Power to ordain and appoint certain things to impoſe upon their fellow Members, to yield Obedience unto, whilſt not perſwaded by Chriſts Light in their Conſciences of their duty therein; this we teſtifie againſt as a *falſhood*, and as a *ſcandalous Aſperſion* caſt upon the *members* of our ſaid Meeting, as tending ſtill to render the People called *Quakers* aſſertors or impoſers of *Blind Obedience*, to make us look as like *Papiſts* as he can; but if he cannot prove that either our ſaid Meeting, or the Friends of the Country, who come to it, do ſo aſſert, as he ſaith, *That they are Inveſted with Power to ordain and appoint certain things unto which others as Members of Chriſts Body ought therefore to yield Obedience*, and that

that whilſt *not perſwaded by Chriſts Light in their Conſciences*, &c. (as we are ſatisfied he cannot) then 'tis a manifeſt Forgery in him to place this as their aſſertion, and in this his framing of *Objections* and general *Anſwers* to the ſcandal of the ſaid People, without either Naming or Enumerating thoſe certain things ſo *appointed* and *impoſed*, as he pretends, he appears a very unfair diſingenious as well as impertinent Writer, that fights with his own Shadow, and quarrels with his own Unjuſt Forgery; and we are ſtill to query, What thoſe certain things are that are appointed in our ſaid Meeting, which the Light of Chriſt in his Members hath not Unity with? And ſecondly, when did ever our Meeting, or our Country Friends attending it, aſſert, that *They are Inveſted with Power to ordain certain things, unto which other Members of Chriſts Body ought to yield Obedience, WHILST NOT PERSWADED by CHRIST's LIGHT IN THEIR CONSCIENCES OF THEIR DUTY THEREIN?* For ſince our Adverſary has framed this paſſage in purſuance of his Charge in his Title, viz. *Apoſtate and Innovator*, he might as truly have told the World, that the *Quakers* in their Meetings do ordain and impoſe ſuch Innovations or New things, that in themſelves are ſo unjuſt, diſhoneſt or corrupt as that the Light within cannot own them

them, ſo as to perſwade his Members thereunto, (but he has known the contrary in his own Conſcience) for whatſoever things are juſt, honeſt, commendable, and of good report, conſiſtent with Truth, Chriſtian Charity, Love and Good Works, the Light of Chriſt within doth own and perſwade to ſuch things, and for ſuch things, Chriſtian Ends and Services we teſtifie our Meetings are, and to ſtir up thereunto in Practice, whatever Satan (the *Accuſer* of the *Brethren*) or his *Agents* ſay to the contrary.

Diſaffect. VII.

In *W. R.* his *Preface to the Reader*, he puts the *Queſtion* thus.

Query, *Why haſt thou omitted to mention the Names of ſome Perſons and Authors of ſome Books and Papers reflected on in this Treatiſe?*

In anſwer to this, he gives this principal conſideration and reaſon, viz.

Though hardneſs of Heart hath ſo over-taken ſome, as that they may ſtill continue to oppoſe their Brethren in the Truth, without the leaſt juſt ground or pretence either from the Light of Chriſt within, the Scriptures of Truth or right Reaſon; yet I am not without hope that ſome others (concerned againſt their Brethren in the preſent Differences) may in ſome time come to a ſenſe of their failings, and Repent, and then either the Memory of their Offence may be blot-

ted

ted out, or their Repentance therewith (if timely known) Recorded, and that according as Opportunity may permit and Truth requre. [Thus far *W. R.*]

Hence obſerve: 1*ſt*, That the Reaſon why he has reflectingly mentioned the Names of ſome Perſons in his Book, is, *their hardneſs of Heart*, and continuing to oppoſe, as he judges.

2*dly*, The Reaſon why the Names of others reflected upon are omitted in his Book, is, *That he hath hope of their coming to a ſenſe of their failings and Repent.*

And 3*dly*, *That when they Repent, either the memory of their Offence may be blotted out, or their Repentance therewith Recorded.* See now what Authority and Judgment he hath, (*Diotrephes-like*) aſſumed to himſelf (without the *Church*, or conſent thereof) to *Excommunicate*, to *Condemn*, and *Record* ſuch Perſons as oppoſe him, and with what diſtinction ſome by Name, as *hopeleſs of their Repentance*, others not by Name as having *hope for them*: hence it follows, that all whom he hath cenſured and condemned by Name, are in his account hardned paſt Recovery, as *George Fox*, *Charles Marſhal*, *Jaſper Batt*, *Robert Barclay*, *John Blaykling*, *Robert Barrow*, and others (*Men more Righteous than himſelf*) he has reflected on and ſeverely judged by

Name

Name, and that on Record, rendring them Infamous (what in him lies) to Posterity, in his printed Volumn; and when is such a Record and Memory like to be blotted out, as he pretends? But if to get off this hanck, he should alledge, *That his meaning was not so severe as to render them whom he has named Irrecoverably Hardned, or Without Hope*, (though it most evidently follows, from his *Reason* before cited, why he has omitted the Names of others, Persons reflected on) for that he hath intimated some hopes concerning *G. F.* in his fifth part, p 92. in these Words, (viz.) *On this score I am now concerned in my Conscience thus to declare, and conclude, that for sometime past* G. F. *hath stood in a state of Seperation from many of the Lord's People; May the God of Heaven give him a true sight and sense thereof unto Repentance, that so before his Body be turned to Dust, from whence it came, he may be restored into fellowship with them again, saith my Soul*, William Rogers.

'Tis true, that he has herein intimated that there is yet some hope for *G. F.* as that his *Offence is not so great*, nor *he so irrecoverably hardned*, but that he may possibly *Repent*, and be *restored into Fellowship with the Lord's People*; that is, in his sence, with *W. R.* and his party: but then how fairly doth this contradict his Reason for *omitting the Names of others*, as not being *without hope of their coming*

ing to a Sence and Repentance? for by the same Reason, he should have omitted to name *G. F.* and others upon Record, so Infamously as he has done, if he be not without hope of their Repentance and Restoration, otherwise he has dealt very *partially* and *unjustly* in recording *G. F.* and others by Name, whilst there is the same Reason for to have omitted their Names, that he gives for omitting others; thus this *severe Judge*, and *Excommunicator*, runs himself into a Labyrinth of Confusion; and this is not all, but there lies another palpable Contradiction in the case, he appears for recording Persons Offences, and their Repentance also, as his great Book in Print contains matter of Record and Condemnation against many Friends, some by Name, and others not, all as being the *Apostate and Innovator*, from whom he distinguishes the *Christian-Quaker* in his Title page, and yet as Persons not Irrecoverably fallen, but that they may be restored to a true sight and sence unto Repentance; but how Notoriously in this matter hath he contradicted the Testimony of his frequently termed *two Ancient and Honourable Friends and Brethren*, *J. W.* & *J. S.* cited in his fourth part, pag. 39. where they thus declare, viz. *From that Inward Sence and Heavenly Understanding we have, we see no necessity to leave them (i. e. Condemnations) upon*

Record

Record to Posterity, or retain them when the Sin is blotted out *and remitted by the Lord, neither to be extended farther then the Offence is known, nor yet to continue longer than the Memory of the Offence abideth.* Thus far *W. R's* said Brethren.

But *W. R.* hath recorded Condemnations in his great Book in Print, that are like to be of farther Extent and longer Continuance then either the Offences suppos'd, or Memory of them otherwise would have been, and that in a very infamous and disgraceful manner against particular Persons by Name, whom yet upon serious thoughts, he dares not finally condemn as Persons Irrecoverable: See how apparently contradictory his Work is to it self, and to his Brethrens Testimony, he is contradicting them whom he advocates for; so that his Judgment against particular Persons will be of less Credit with all Judicious Readers, because of its inconsistency.

Disaffect. IX.

W. R. has pleaded his being concerned to oppose *an Erroneous and Persecuting Spirit*, which he saith, *He hath beheld entring among the Flock of God*, and his being *preserved by the Arm of the Lord's Power*, in his acting to keep a *Conscience void of offence*, and his *concern of Conscience to prepare his Manuscript, his frequent breathing unto the Lord that he might*

not

not bring forth an untimely Birth, but might answer the Witness of God in all Consciences: On all which he tells the Reader thus, viz. *That to my inward Peace and Joy in the Lord, I can say, that I have the Evidence of his Spirit (notwithstanding what any Man may say to the contrary) that he hath owned my proceeding therein hitherto.*

These are very fair and specious Pretences, but his Work appears otherwise, an untimely Birth, and monstrous, both scandalous to Truth, and the People of God among us, called *Quakers*, as is evidently proved in this *Treatise*, and as it will farther appear, his Delusion under these fair pretences is the stronger, and the Witness of God hath searched and found it out, in his reproachful abusive Work; By all which we find that he has not *singly* nor *Innocently* waited upon the Lord, nor in a *right Spirit breathed unto him for Counsel*; but rather with a *False Heart*, a *Double Mind* and a *Self-Will*, inclined and bent towards this his perverse Work of Discord, which was conceived in Sin, and brought forth in Iniquity, and is found to be a confused, deformed, monstrous Birth; we mean his great Book, stiled, *The Christian-Quaker*, &c. Though he farther pretends, that *As he was seriously waiting on the Lord, he became satisfied in his Conscience, to forbear Reflecting in his Treatise on the*

Names of many reputed Quakers. Albeit he has so Characterized many, not named by him, that 'tis easily understood whom he smites at, for all his great pretences in the matter, and his *Forbearance*, which he pretends was upon the *Intercession of several of his Brethren*, for which Submission to them, he cites the Apostles counsel to the *Ephesians*, *To submit themselves to one another in the fear of God*: Whereby it seems then he owns an outward submission to his Brethren, though he has much opposed *outward Orders*, *Directions*, *Laws*, *Decrees*, *outward form of Government in the Church of Christ*; hereupon is a great part of his Contest throughout his Book; yet he owns a Submission to his Brethren, in a matter, which was such a concern of Conscience to him; but if any Direction, Advice or Counsel be given by an Assembly, Meeting or Church among us, such as he himself formerly has owned to be the Church of Christ, and joyned with in Counsel, then he can easily evade it on this pretence, *It is not his Duty to obey, without inward Conviction*; *It is no Bond upon him, when he sees it not*; *They are not to submit to outward Orders*, *Instructions or Prescriptions of any Assembly, whether they see it to be their Duty or not*; *it is not binding to them, unless they see it*; with these, and such like Exceptions is much of his Book made up, to shun that *Au-*

thority

thority and *Right of Judgment*, which Christ has given his Church and People, that answer his Witness, though these his Exceptions and Allegations, as applyed, contain a very Unjust Insinuation and Reflection upon our Meetings (which are for the Service of Truth and one another in Love) as if we imposed Rules and Methods for our Fellow Members, to observe in an Implicit Faith, or Blind Obedience, which has ever been far from us, and contrary to our Principle and Testimony since we knew any thing of Truth's Inward Conviction and Work; nor do our said Meetings give any Instructions or Advice (relating to good Order in the Church, &c.) to such as are Blind, Faithless or Senseless, and not belonging to us as a People, but to such whose Eyes are opened in some measure, to incite them to Faithfulness and Diligence in those things which the true Light will shew to be their Duty, as they are watchful in it, to receive and practise good Advice and Counsel from the Light, both in themselves and in their Elder Brethren in Christ Jesus.

Disaffect. X.

W. Rogers, to prove *the Righteousness of his proceeding to Print and Publish his Book*, gives this Account, dated, *Bristol*, the 10th of *November*, 1680. *Postscript* pag. 25, 26, 27. viz. *The Question needfull to be answered is this*,

Whether 'tis matter of Evil Fact in me to Publish in Print an Historical Relation of the Truth and that for the clearing of my Conscience, &c The Answer in short is, Nay, to every Impartial and Unprejudiced Reader; I doubt not, but the the Preface to the Reader, the Introduction to the First and Fourth Parts of this Treatise may give sufficient Satisfaction; but lest the Ignorance and Blindness of any should be so great, as not from thence to perceive the Righteousness of my present proceeding to Print, or that the Partiality of any that do so, should so abound as to strengthen

Pag. 26. *Evil Insinuations against me on that account, I have this to say, That such have been of Party against us (concerned in the Publication hereof) have been the first (and Frequent) Promulgators, by Declaration, by Manuscript and by Printing, that there have been Divisions amongst the aforesaid People.*

[Passing by (at present) his Impertinent Instances relating to *Declaration* and *Manuscript*, for perspicuity and brevity's sake, we will insist on his chief Instance that relates to *Printing*, which he gives to prove the Righteousness of his proceeding to Print, or to *Promulgate* or *Publish by Printing* (according to his own Terms) his pretended Historical Relation; his Instance follows] *viz.*

Pag. 27. *But that which on this occasion is chiefly my concern, is to Evidence that there*

there hath been a Publication of the aforesaid Divisions in Print, before the Publication hereof, and that by (and on the behalf of) some of G. Fox's *Party. On the 8th Instant came to my hands two Sheets of Printed Paper, Entituled,* An Epistle, *&c.* Anne Whitehead *and* Mary Elson *the Subscribers —— I should now proceed to cite a few Sentences out of it,* Pag. 28. *which amounts to a Publication of Divisions.* [Thus far W. R.] To evince the *Righteousness of his proceeding to Print and Publish* his great Book of Divisions, Be pleased to observe then, That what he alledges for Instance in this Case, to prove his Proceeding *Righteous*, bears this Sense, that the Instances he cites for this end, are not only Occasions and Causes justly provoking him to proceed to Print, but also, that they were all such Occasions given him before he proceeded to Print, or to Promulgate Divisions by Printing, which we judge are both very Unjustly pretended, and nothing parallel to his Work in his Book, nor demeriting any such publick Volumnious and Remaining Infamy and Reproach, as his Book contains against certain faithful Men in particular, and the People called *Quakers* in general. And now we will presently detect his Fallacy, and manifest Injustice in this his Principal Instance relating to his Printing.

Query, Whether W. R. did not know in

his own Conſcience that he had proceeded to Print his Book ſome time before the 8th day of *November*, 1680? which he confeſſeth to be the time that the ſaid two Sheets of Printed Paper came to his Hands. We *Anſwer*, Yes, he knew in his Conſcience that he had Printed moſt of his Book before that Day or Time; for he confeſſeth, *Poſt.* p. 24. in theſe words, *Briſtol, the* 8th *of November*, 1680. (which was the ſame day that the two Printed Sheets came to his Hands) *notwithſtanding that all this Treatiſe, excepting the* Poſtſcript, Index *and* Errata *is already Printed.* So that all his Treatiſe (excepting as is excepted) was Printed before the two Printed Sheets came to his Hand, and therefore that could be no Reaſon of his proceeding to Print his Book, or to *Promulgate* or *Publiſh* it by *Printing*, it being Printed before that Epiſtle.

For Note alſo, That by W. R's own Letter to *John Bringhurſt*, dated the 21ſt of the 8th Moneth, 1680. it appears, much of his Book, *viz.* of all the Five Parts was then already Printed, about Eighteen Days before the ſaid Printed Epiſtle of two Sheets came to his Hands (being about Eighteen Days from the 21ſt of the 8th Moneth, to the 8th of the 9th Moneth, 1680.) In the ſaid Letter to *John Bringhurſt* (the *Printer*) W. R. adviſeth him thus, *viz.* "*This Morning I received* "*another ſmall Parcel*——*I want two Sheets of*

"*the*

"*the Third Part, from pag.* 113. *to pag.* 128.
"*and one Sheet of the Fifth Part, from pag.* 69,
"*to* 83. *And when I have those Sheets, then the*
"*Sheets I shall have from thee will be as followeth.*
"*First three Sheets of the Preface.*
"*Of the First Part to page* 72.
"*Of the Second Part to pag.* 80.
"*Of the Third Part to pag.* 136.
"*All the Fourth Part,* viz. *to pag.* 108.
"*Of the Fifth Part to pag.* 84.
"*Not more to add, then to desire thy Expe-*
"*dition.*——Thus W.R. in the said Letter, dated the 21st of the 8th Moneth, 1680. as before.

By all which its apparent, *First*, That on the 21st of the 8th Moneth, 1680. much of W.R's Book was Printed, and received by him at *Bristol*; two several Parts of it almost finish't, as appears by the pages. *Secondly*, That W.R. was then Earnest for the Expedition of it, that it might be Printed, which was about Eighteen Dayes before the said Epistle came to his Hands. And to be sure, his Book was put to the *Press* a considerable time before that; the *Printer* saith, 'twas begun withal in the *Press* in the Moneth called *August*, 1680. which was about or near two Moneths before the said Epistle (alledged by him) was in being; for it was not delivered unto the *Printer* until the 25th of the 8th Moneth, 1680. which was Four Dayes after

the date of *W. R*'s ſaid Letter to *J. B.* the Printer, which intimates ſo much of his Book then already Printed, and requires Expedition for the reſt.

Qu. But then why was *W. R.* ſo ready to catch up the ſaid Epiſtle that came to his Hands but the 8th of *November*, 1680. for to make ſuch a Principal Inſtance of it to prove the *Righteouſneſs* and *Reaſonableneſs of his proceeding to Print his Book of Diviſions?* ſeeing he knew in his Conſcience he had proceeded ſo far in the Printing his Book ſo long before, and not only ſo, but confeſſeth the ſame 8th of *November*, 1680. *That all his Treatiſe, excepting* Poſtſcript, Index *and* Errata, *was then already Printed?* We can make no better of it, than that he was befool'd in his Craft, ſo as to manifeſt his own Fallacy and Unrighteouſneſs in his Silly Pretences and Deceitful Subterfuges, and the plain Truth of it is, the ſaid Epiſtle by *Anne Whitehead* and *Mary Elſon* was ſo far from being the Cauſe of of *W. R*'s *Printing* and *Publiſhing* his Contentious Book, that his *Printing* thereof was an Occaſion of their Writing and Printing their Epiſtle, as they were concerned in Conſcience, when they heard that *W. R*'s Book was in the Preſs, and had been for ſome time Printing before they writ heirs, and they underſtanding what kind of Book his was (when ſome Sheets of it were handed up and down)

down) tending to Strife and Diviſion; whereas their end in writing theirs was to warn Friends againſt the Spirit of Diſcord, and not againſt Perſons by Name; ſo that *W. R.* has not Imitated that Copy, what-ever Occaſion he makes of it.

If he alledges, that the *Publication* of his *Book* was not till after he met with the ſaid Epiſtle. We *Anſwer*, That's an Unjuſt and Silly Evaſion again, only varying from his Terms *Proceeding to Print* (for which he brings the Inſtance of their Epiſtle) unto the Term *Publication*, which leaves him without his chief *Plea of Righteouſneſs in Printing*. This Equivocal and Fallacious way of Writing and Pleading will not excuſe or cover him, as an Innocent or Righteous Perſon in his *proceeding to Print*, or in his Allegations for himſelf therein, againſt others; for he has granted *Printing* to be a *Promulgation* or *Publication*, as in his words [*Frequent Promulgators by Printing*] (which is a Falſhood) and he has confeſſed, his Treatiſe was Printed when the ſaid Epiſtle came to his Hands, being the 8th of *November*, 1680. ſo that in *Printing* his Book of Diviſions, he did *Promulgate* or *Publiſh* it, only it was ſo Bulkey that he could not get it all Compleated, Bound up, and ſold abroad, before the ſaid Epiſtle was Printed; however, that was Accidential, the Bigneſs, Trouble and

Charge

Charge of his Book made it not so Expeditious as an Epistle of two Sheets, which no whit proves his Intention or Proceeding to be *Righteous*, in first putting his to the Press, and having gotten it Printed before the two Sheets came to his Hands; besides, was not *W. R.* so earnest for Expedition, in the Printing his Book, that (in its several Parts) it was put into several Hands of the *World's Printers*, Persons not called *Quakers?* and not only so, but being Printed, it appears to be designed to go abroad in the World.

And further, if to evade the Charge of Fallacy and Injustice, Deceit and False cover laid on *W. R.* in this matter, he flies to his *Gramatical sence* of his Words, and pleads his *Intention*, &c. as thinking himself safe in both——1st, We say *his present proceeding to Print* cannot in reason be confined to his *Postscript*, wherein the Words are——Nor Answer the SOME of the People called *Quakers* he tells of, *that have judged him Wicked as for intending to Print against Friends*, Post. pag. 25. (whom he undertakes to Answer in that case) nor vindicate him, as to his Historical Relation mentioned in the same page, which includes his Book, which cannot be confined to, nor included in his *Postscript*.

2dly, The Reasons he gives in his *Postscript* to prove himself *Righteous in his proceeding to Print*,

Print, cannot relate only to that his *Postscript*, but to his whole *Book*, because they are added for a *Supplyment* to his *Preface to the Reader, his Introduction to the First and Fourth Parts of his Treatise*, which *Preface* and *Introduction* concern his whole Book, or *Historical Relation* (as he calls it) and which *Preface* and *Introduction* he thinks may give sufficient satisfaction to every Impartial and Unprejudiced Reader; *but lest the Ignorance or Blindness of any should be so great, as not from thence to perceive the Righteousness of his present proceeding to Print, &c.* he gives his Additional Reasons and Instances in his *Postscript*, the chief whereof is that relating to the two Printed Sheets which came to his Hands the 8th of *November*, 1680. as aforesaid, wherein the Supplymental Reason given, was more clearly to evince the Justness of his proceeding to Print, than he had done before in his said *Preface* or *Introduction*, as that it was even to prevent such great Ignorance and Partiality, as would hinder any from perceiving his *Righteousness* in proceeding to *Print*.

3dly, If *W. R.* says, *That he thinks himself safe, both in his Intention and Gramatical Sense* * *of his Words*, viz. *That such as have been of Party against us, concerned in the Publication hereof, have been the*

* As he pleaded at a Meeting at Devonshire-house, *London*, the 27th of the 3d Month 1681.

FIRST

FIRST *and* FREQUENT PROMULGATORS *by* DECLARATION, *by* MANUSCRIPT, *and by* PRINTING, *that there have been Divisions among the aforesaid People*, as thence concluding, the words being Conjunctive, only to import that FREQUENT cannot relate to *each one* abstractly, but to *all* joyntly, *viz.* to *Publishing* by *Declaration*, by *Manuscript*, and by *Printing*, and that he intended by PRINTING, only the said Epistle of two Sheets being Published before his Book came out of the Press. We say, that then he writes Fallaciously and Prevaricatingly; for [*Frequent*] doth as well relate to *Printing* as to *Declaration* and *Manuscript*, wherein we cannot think that he intended only that there was *but Once* a *Publication* by *Declaration*, and *but Once* by *Manuscript*, and so *but Once* by *Printing*, as if only those three Publications, in these three wayes, did amount to make up the *Frequent Publication* intended; for he quotes *several Declarations* and *several Manuscripts*, and but that *One Epistle in Print*, for his Printing; as also his *Intentions* in Printing cannot be proved *Righteous*, by his Instance of that Epistle being publick before his Book; for his Intention of Printing, as also his often Threatning to Print, was a long time before that Epistle ever was in being; and when he gave his said Supplymental Reasons in his *Postscript*, on

on the 10th of *November*, 1680. he had Printed his Treatiſe, except the *Poſtſcript*, *Index* and *Errata*, as he confeſſeth the 8th of *November*, 1680. being the ſame day that Epiſtle came to his Hands, and therefore his *Intention* of *Printing* and Publiſhing Diviſions could have no Relation to that Epiſtle, as any Cauſe or Reaſon of his Intention; And how could that Epiſtle be any Reaſon of his Printing, when it was not in being till after he had Printed a great part of his Book in the Five Parts of it?

4thly, If he yet alledge, *That in the Title Page of the ſaid Epiſtle, 'tis ſaid to be Printed by* Andrew Sowle, *and to be ſold at his Shop in* Devonſhire-Buildings, and that therefore he was the more concerned for the *Publication* of his Book, when it was Printed. To this we ſay, That Addition, ſhewing by whom it was Printed and Sold, was the Printer's own Addition, and not the Authors, and yet ſuitable enough for him to add, being cautioned in the ſame Title Page how far it was intended by the Authors to be publiſhed, being plainly *Recommended to Friends in Truth, chiefly for the ſake of the Weak and Unſtable-minded, for Information and Encouragement in our* Chriſtian *Unity and Society, held in the Spirit of Chriſt, both in Faith and Practice*, as their words are; ſo that the Advice, where to have that Epiſtle, was for Friends, to whom

it

it was recommended, that they might know where to have it; whereas *W. R.* has given no such Caution in his Title page, but leaves his whole Book, and Friends Reflected on therein, to the Censure and Judgment of the *World*, *Unbelievers* and *Truth's Adversaries*, to the great Scandal and Reproach of Truth and Friends in it.

Qu. But hath not W. R. placed the Publication of his Book upon a higher Motion and Necessity, than the occasion pretended of the aforesaid Epistle?

Answ. Yes, a far higher; and what is it? 'Tis upon such a *great concern of Conscience* pretended, that the Publication of it *could no longer be forborn.* The Accounts he gives in the case are these, viz. *So great a concern of Conscience lies on many to encourage the Publication thereof, as that we can no longer forbear, lest it should be reputed, that the Doctrine and Life of* Christianity *were wholly extinct among the aforesaid People* [as in his *Preface.*]

And pag. 77. 1*st part*, *The Righteous God bears us Record, that the very reason why this Treatise is now prepared, is, because our very Consciences, on behalf of God's People, are concerned.* [Thus far *William Rogers*, *William Ford*, the Subscribers.]

Note, That these high Pretences of *Conscience*, both for the Preparation and Publication of their Book, as that *they could no longer forbear*

forbear, must needs be before 'twas Printed; here was two great concerns in the case, the one to *Prepare* it, the other to *Print* or *Publish it by Printing*, both which *Concerns* were before the aforesaid *Epistle* of *A. Whitehead* and *M. Elson* was in being (at least, before ever *W. R.* knew or saw that Epistle) and therefore that Epistle could not be the cause of such concern of Conscience to Prepare, Print or Publish *W. R*'s great and Chargeable Book; besides, it may be observed, that all the Allegations (used by some of his Party) for the Publication of his Book, as about *G. F*'s not giving him a Meeting, or not giving it under his hand to meet him, appear but meer Pretences and slight Covers, having placed a Necessity to encourage the Publication thereof upon a higher and more absolute concern of Conscience, as namely, to prevent such a Misrepute, as that *of the Doctrine and Life of* Christianity *being wholly extinct amongst the People called* Quakers. And there's not the least Colour or Pretence of Reason, that this Danger should be placed either upon the said Epistle, or upon *G. F*'s not meeting *W. R.* in his time: This his pretence of such concern of Conscience is far higher than these.

But if it shall yet be pretended by any, that G. F's not giving W. R. a Meeting, was cause of his publishing his Book. Then how

Unjust

Unjuſt, and groſly Unreaſonable was it, to expoſe the Names of divers other Faithfull Friends in Print, and that to Infamy, without any ſuch particular Offer to them, and Refuſal on their parts?

Moreover, *W. R.* is ſo far from proving himſelf *Juſt* or *Righteous in his proceeding to Print*, by thoſe Inſtances he gives of a Publication of Diviſions *by Declaration*, *by Manuſcript*, *and by Printing*, that his great Injuſtice and Iniquity therein appears, there being no juſt Compariſon between theſe (ſo far as he yet gives Inſtances) and his great Book in Print, either as to the Nature, Quality or Quantity; For, 1*ſt*, What he mentions of *Declaration* in their Meetings, if it were all true, it was not publiſhed in Print to the World until he himſelf did it; neither do we underſtand, that ſuch Unprinted *Declaration* can *Equalize* his Book, in the *Pernicious Nature* and Tendence of it, in many particulars, which are Scandalous to us as a People, and againſt divers honeſt Men by Name, and not only ſo, but 'tis againſt Church-Government and Order among us.

2*dly*, The *Forty Four Articles* he mentions, were not in Print, nor the Paper of *Sixty Six*, nor the *Narrative* at *Drawell*, nor were theſe ever intended to be expoſed in Print, or to the World, as his Book is, but to be reſerved within the Church, till matters might be cleared,

cleared, and Reconciliation and Union effected, which divers faithful Friends among us have earneſtly deſired and travelled for, whoſe Work and Reward is with the Lord, though this Perverſe Spirit turns all into Bitterneſs, Gall and Wormwood.

3*dly*, And as to that Epiſtle written by a *Publick Preacher*, as he ſaith, *Poſt.* pag. 26. that was not in Print, nor any Perſons by Name reflected on in it, though mention be made in it of *Rents*, *Schiſms*, *Contention*, *Striſe*, *Diſtraction*, *Diſcord*, *&c.* A faithful *Teſtimony* was therein given againſt the Spirit of *Diſcord*, *Diviſion* and *Separation*, refering it to the Witneſs of Truth in all Conſciences, and the Spirit of Judgment in themſelves, to make the Application to Perſons, and not by Name to Infamize any. *G. Whitehead* owns the ſaid Epiſtle, and ſaith, he hath ſtood by it, and hopes ever to ſtand by the Teſtimony and tender Counſel therein, in the ſame Spirit that moved him to write it; as alſo, that ſince W. R. has made ſuch an occaſion and pretence of it, to juſtifie his own proceeding to Print, he had done him more Right, if he had printed it together among others, in his Book, which Epiſtle, and the publick reading of it, was approved by divers of W. R's own Friends: And what if it were read in ſuch a publick Meeting for the Worſhip of God within the City of *Briſtol*, the 21ſt of the

11th Moneth, 1678. (as he saith) where some were present *not accounted to be of the People called* Quakers? though there was but very few such there then, as Credible Account was given from *Bristol*; but at that Meeting the People present were mostly Friends, as in an Account, dated, *Bristol*, the 25th of the 11th Moneth, 1678. And what though some others were present, and heard it read? What knows he but it had a good Effect on some of them? seeing *Division*, *Contention* and *Discord* have (both before and since that) happened in that Meeting, according as he has related in Print, there was the more need of such a *Testimony* going forth against such a *Spirit of Contention and Discord*, that hath so openly appeared in that place.

4thly, Neither is there any just or equal Comparison between the said Printed *Epistle*, and *W. R.* his great Invective *Book*, which tends to the Perpetual *Reproach*, *Scandal* and *Infamy* of divers Faithful Persons by Name, and of the People called *Quakers*, the *Truth* and *Christian Religion* professed by them; whereas the said *Epistle* by *Mary Elson* and *Anne Whitehead* was not to Infamize any Friends or Professors of Truth by Name, but according to the Title, *An Epistle for True* LOVE, UNITY *and* ORDER *in the Church of Christ, against the Spirit of Discord, Disorder and Confusion, &c.* All which considered,

sidered, *W. R.* hath manifested his *Injustice* in these his several Instances, as well as his apparent *Fallacy* and *Impertinency* in that one principal Instance of the said Printed Epistle, so that the Foundation of *W. R*'s proceeding to Print is evidently proved Deceit and Falsehood.

But come on, we have dwelt some-what long upon this point, let's now briefly sum up and present the Case in *W. R.* his own sence (and see how far that will go) thus, *viz. The said Epistle of two Printed Sheets, given out by* Anne VVhitehead *and* Mary Elson, *amounting to a Publication of Divisions (though Reflecting on no Persons by Name) coming to my Hands the* 8th *of* November, 1680. *it was a great Provocation to me, and the chief concern upon me to Publish my Book of Eighty Sheets, or above, reflecting on many of the Chiefrains among the People called* Quakers, *by Name in Particular, and upon the greatest part of that People in General, who own them, as also upon their Meetings that are for an Outward Form of Church-Government, Visible Orders, &c. as being* Apostates *and* Innovators, *&c.*

To all which it may be said, Oh! great *Champion Scribe of the Schisme and Faction, and Popular Person!* wast thou so provoked by two poor VVomen, with their but two Printed Sheets against the Spirit of Discord, that thou must needs revenge thy self with a

Furious Confused Book of above *EIGHT* Sheets in Print? Is this thy *Justice*, *Manhood* and *Valour* so Excessively to vent thy Fury, for the sake of two such (in thy esteem doubtless) Inconsiderable persons, their two Sheets? At this rate we may expect, that we shall so hugely provoke thee, by this Treatise, against thy work of *Darkness* and *Confusion*, that thou wilt severely pay us off with a Book of Five or Six Hundred Sheets at least (but then thy Friends must very highly advance their *Purses* towards the Charge, if they'l be so Mad or Silly.) Be sure (if thou writest against us) make it a huge big Book, or else thou wilt not proceed according to thy former *GREAT CONCERN OF CONSCIENCE* and *JUSTICE* against the *TWO Womens TWO Sheets*, and many more because thereof. However, if thou pretends to make *Answer* or *Reply* hereunto, let it be as big as it will, let it but refer to holy Scripture, and be Argumentative, and it may probably be the more taken notice of; but if it be a kind of History, made up of Stories, Reports (and thy own Jealousies) to expose *Weaknesses*, and to render Persons by Name *Odious*; 'twill then be *No Answer*, but a *Dirty Revengeful Clamour*, like much of thy Unchristian Book already extant, to thy (and thy Abettors) great Shame and Disgrace.

Disaffect.

Disaffect. XI.

First Part, pag. 9. *W. R.* frames an *Objection*, in which are these words, *viz.* *And that we ought to believe as the Church believes*, compared with his 4th *Sect.* pag. 23. The Title whereof, with some other words objected by him follows, *viz.*

Sect. 4. *An Answer to the Third* Position, *deduceable from an Objection raised toward the Conclusion of the first Section*, viz. *That 'tis Folly and Hypocrisie to profess our selves Members of the true Church, and yet not believe THUS as the true Church believes.*

W. R. *To this we say, We are altogether dissatisfied (especially when we consider what a Body of Darkness hath entred under the Belief of this Position* [*We must believe as the Church believes*] And pag. 24. *May it not further be said, we know how* Papists *and* Protestants *describe their Church*, &c.

Observe.

That herein our Adversary still persists in his course of *Envy* and *Persecution*, by thus seeking to render us as like *Papists* as he can, as if we were imposing an *Implicit Faith*, concerning our Assemblies, *without Conviction*, on the bare Terms of [*Believing as the Church believes*] which Imposition we Abhor, being alwayes for that Faith that's *Explicit*, *Clear* and *Evident*, grounded upon the plain

Evidence of the Spirit; besides, to render us Odious and Obnoxious in this matter, *W. R.* hath Fallaciously wronged the Citation in his said 4th *Section*, and whereon he grounds his whole Section, leaving out the very foregoing words, which are the most Material and Explanatory words, as in the Title of his said Section, compared with the Book he took them out of, Entituled, *THE ANTI-STATE INCENDIARY REBUKED*, &c. pag. 16. the words are these, *viz.* "I affirm, "That the true Church is in the true Faith "that is in God, and we must either believe "*Thus* as the true Church believes, or else it "were but both a Folly and Hypocrisie to "profess our selves Members thereof. See how plain the words are, principally relating to the Faith that is in God, which explains the matter; but *W. R.* though in his *first Sect.* pag. 9. cites the words, *viz.* *The True Church is in the True Faith, that is in God*; in his *4th Sect.* he wholly leaves them out, and places his *Exceptions* and *Aspersions* upon the latter part, some-what varied into a *Position*, which he deduces from an *Objection* of his own framing, and then cryes out, *We are altogether dissatisfied, when we consider what a Body of Darkness hath encumbred the Belief of this Position, WE MUST BELIEVE AS THE CHURCH BELIEVES.* Thus crookedly and perversly has he Scribbled, to put

the Odium of *POPERY* upon us; but if we should ask him, Is it not in it self true Doctrine, *That the true Church is in the true Faith, that is, in God, and we must either believe thus* [i. e. *in God*] *as the true Church believes, or else it were but Folly and Hypocrisie to profess our selves Members thereof?* Dare he say, that to believe in God, as the true Church believes, is Unsound Doctrine? But be it noted, how he hath contradicted himself in confessing to that which he hath made a *Section* against, as before: see his *Third Part*, pag. 74. his words are these, viz. *I confess the true Church is in the true Faith, and every Member thereof is in some Measure (at least) of the same Faith, that all the Elect of God are of, so that it may in Truth be said, every Member of the Church doth in some Measure believe as the rest of the Members do.* Behold, here he hath granted the matter, which he hath made so much adoagainst, in his *4th Section* of his *1st Part*, aforesaid. Thus one while he *Opposeth*; another while he *Grants the Thing Opposed*; one while he *Condemns*; another while *Retracts*; but that we do not impute to his *Levity*, but to his *Enmity*, *Inadvertency*, and *Discomposedness* and *Prolixity* in his writing.

Disaffect. XII.

W. R. first part, pag. 9. He frames the *Objection*, viz. *'Tis true, Friends in the beginning*

ning were turned to the Light in their own Consciences as their Guide; but when it pleased the Lord to gather so great a number into the Knowledge and Belief of the Truth, as were in few Years gathered, then the Heavenly Motion came upon G. F. as the Lord's Anointed and Chosen, having the care of the Churches, as being the great Apostle of Christ Jesus, and as one whom the Lord had ordained to be in that place amongst the Children of Light in this our day, as Moses *was amongst the Children of* Israel *in his day, to set forth Methods and Forms of Church-Government, and to establish Monethly and Quarterly-Meetings of Men, and of Women distinct from Men, &c.*

Observe.

Here he has heaped up divers matters to make up this Objection, as one scraping up and devising what he can to render us odious; never was any such intire *Objection* made by any real *Quaker*; he has framed it much like an open Adversary (and then deduceth his own Positions and Inferences) to render Friends, who are for outward Order and Methods in the Church, not only weak and silly in their Arguing, but Apostates from the Light in their Consciences, to which they were turned in the beginning.

The design of this whole Objection forged by him, is to render us a People departed

ed from the Light and Law of Christ within, to set up Man and Men's Precepts instead thereof, which is wicked and scornful; minding also to render the very Profession of the heavenly Motion Contemptible; which heavenly Motion (in opposition to his Contempt and Scorn) we affirm, came not only on G.F. but also on many other faithful Brethren, for due Methods and Order, as to *Church-Government*, no wayes repugnant to the Light of Christ within. And for G. F. though an Apostle and *Servant of Christ*, yet to be in this our Gospel day, *in that very place amongst the Children of Light, as Moses was amongst the Children of* Israel *in his day*; This Comparison we own not, nor does G.F. own it; for it is to render the Gospel day of Christ no brighter than *Moses*'s Day under the Law, and the Children of Light in this Gospel Day, as in no further Dispensation than the Children of *Israel* under the Law; But such Doctrine we utterly disown, neither does G.F. own the Comparison, but as a faithful Servant of Christ, his Labour was and is to turn People to Christ, his Light and Spirit in them; neither he nor we do own any Sect Masters, nor making of Sects among us, but seek to bring all to the Universal Spirit and Unity, and Bond of Peace in Christ Jesus, and we all as *Servants of Christ*, and *Sufferers* for his *Name* and *Testimony*; and do own the

Dispensation

Dispensation of Christ, as far excelling that of *Moses*, as being more bright, inward and spiritual; for thus far only the Comparison in Scripture is between *Moses* and *Christ*, Heb. 3. 1, 2, 3. *Consider the Apostle and High-Priest of our Profession, Christ Jesus, who was faithful to him that appointed him, as also* Moses *was faithful in all his House; for this man was counted of more Glory than* Moses, *inasmuch as he who builded the House, hath more honour than the House; and* Moses *was faithfull in all his House as a Servant, but Christ as a Son over his own House*; see vers. 4, 5, 6. But further observe our Adversaries Jealousie in this Case, namely, in his 4th *Part*, pag. 83, 84.

W. R. in his Letter to G. F. dated, *Bristol*, the 27th of the 1st Moneth, 1677. *Among other things, this Jealousie enters me*, viz. *That thou lookest upon thy self that man, at least, in whom the Son of God hath appeared to give forth his Law* * (and so be received as his Law) *under the Dispensation of the Gospel, even as* Moses *was the giver forth of the Law in that day, if this be so, &c.* And in his Marginal Note on the same passage, he hath these words, viz. *The Reader may take notice, that G. F. in his Letter to the*

* The Son of God may give forth his own Spiritual Law and Testimony in his Ministers and Servants, not only in One, but Many of them, as he pleaseth; and his Law and Ministry is not to be kept hidden.

the 14th of the 11th Moneth, 1676. hints at something written by me to him, thus; And thou (meaning my self) sayest, that there is a Spirit risen at this day, that gives many occasion to be Jealous, that thou (meaning G. F.) *art looked upon by some* AS THAT *Prophet which* Moses *testified of, that God would raise up, &c. And thou sayst, Christ is that Prophet that is to be heard, &c. and he is the only Lawgiver, and no outward man.*

Observe.

We testifie against W. R.'s *Jealousie*, and the Jealousie of those he represents against G. F. as tending to *Persecution*, and that the Jealousie of *his being looked upon by some, as that Prophet which* Moses *testified of, that God would raise up* (viz. *Christ Jesus*) is not only in it self a Jealousie tending to *Cruelty* and *Persecution*, but a Jealousie that proceeds from *Enmity* and *Darkness*; and not only so, but this Jealousie is contradicted by W. R. his own Jealousie, that has entered him, viz. of G. F.'s *looking upon himself that Man* IN *whom the Son of God hath appeared*; and not only so, but confesseth, that G. F. thus answers, viz. *Then is not this Prophet* (meaning Christ) *to be in man to give forth his Law, &c? And what I am I am by the Grace and Love of God, &c.* 4th part, pag. 83, 84. [*Marg. Note.*]

Mark how W. R. has gone about to accuse and bespatter G. F. and others, with his own and

and others Jealousies, though inconsistent, as well as he shews himself Impertinent and Envious in his writing against the Servants of *Christ*, who confess *Christ* to be in Man, and not themselves to be *Christ*.

Disaffect. XIII.

W. R. 1st part, pag. 4. *And that whosoever should endeavour by Outward Ways and Means to establish an Outward Government and Outward Rules, Orders, Laws or Prescriptions* OVER *the Heritage of God, under the Notion of* CHRIST's *Government, would be found Invaders of Christs Prerogative*; this compared with what he writes, pag. 13. viz. *That Spirit that would remove us from that Teacher that cannot be removed into a Corner, is to follow the Dictates of Fallible Men.*

Observe.

First, We judge both these are unjust Reflections, as well as unjustly applyed; for we know no *Outward Rules, Orders, Laws* or *Prescriptions* practised among us, that are the *mere Dictates of Fallible men*, but such as Christ is originally the Author of, and which answer his pure Law of Love of Truth within.

Secondly, Our Adversary to prove us and our Meetings Apostate from the inward Teacher, is very uncertain, and frequently various in his Opposition, as one while, 'tis against

againſt *Outward Rules, Orders, &c.* another while, againſt them, as being *the Dictates of Fallible men*; another while, *as being impoſed or urged with too much Severity*; another while, *as Impoſed on our Fellow Members without Conviction, Sight or Sence of their Duty therein*; another while, as being *Innovations, and ſuch as Chriſt's Light within perſwades not to*: And ſo he is at a loſs in his Uncertainty, not aſſigning what thoſe *Rules, Orders, Laws* or *Preſcriptions* are, that are liable to all theſe Exceptions, which while he does not, his Work, and great Clutter and Noiſe therein, appears very Impertinent and Contentious, Silly and Rediculous.

And what are his chief Allegations againſt the Mens Meetings of our Friends? See what follows.

Diſaffect. XIV

W. R. 1ſt part, pag. 16. *That Mens Meetings have moſt uſually* CONSISTED *of Men Uncertain in Numbers, as well as to Qualifications, may aſſume Power over Conſcience, under the Notion of the Church of Chriſt.* Pag. 7. *Perſons Uncertain in Qualifications, do take upon them to call themſelves a General Meeting.*

Query, But do theſe Meetings moſt uſually conſiſt of ſuch Perſons Uncertain in Qualification? No, we deny that, and take his own words to ſhew his Inconſiſtence therein, *viz.*

W. R.

W. R. pag. 12. *Though we dare not conclude, that none in those Meetings were Members of the Church.*

Observe.

Then they are not all Uncertain in Qualifications.

Disaffect. XV.

W. R. pag. 7. [concerning Friends said Meeting] *To be very plain, we cannot but appeal to the Consciences of all such honourable Friends, who are both Intelligent and Impartial, whether some who have usually there assembled, or may pretend Right to be Members thereof, have not been false Accusers, and Man-Pleasers, and* MANY OF THEM *a sort of Persons, who being Lovers of Preheminence, and Time-Servers, take that as an Opportunity to appear unto others, that which they are not in themselves?*

Observe.

These Accusations we do judge are not only Scandalous against many Friends, but tending to the great Reproach and Scandal of our said Meeting, and the Truth professed among us.

Disaffect. XVI.

W. R. 1st part, pag. 11. Sect. 3. *'Tis well remembred, that that one Man G. F. went some Years past into many parts of this Nation, advising*

ing Friends to hold such Meetings, viz. *Monethly and Quarterly, and in many places his Counsel was readily embraced; but for our parts, we understood not at that day that it was designed by him, or any else, that those Meetings should not only be accounted the Church, but also such as professed the Truth, ought to believe as this Church believes; had he so expresst himself, Testimonies would have risen as a Flood against such Darkness; for this would have plainly appeared to us to have opened a Door whereby that* Babylonish *Rubbish, which we had been long testifying against, might have been exalted in one day.*

Observe.

This passage we judge does greatly bespeak the Mans Enmity and perverse Jealousie, both against G. F. and those Meetings, to render him one that has acted upon some Hidden, Selfish and Unchristian Design, to set up an absolute Dominion in and by those *Meetings*, over the Faith and Consciences of their Brethren; which we utterly testifie against, and look upon it to be very grosly Scandalous and Reproachful; for the very Intent and Design of those *Meetings* hath been from the beginning manifest to be *for the Service of the Lord*, his *Truth* and *People*, in the Unity of true Faith and Love, as Fellow-helpers one of another.

Query, And why may not these Meetings

tings be accounted the Church, or any of them a Church of Christ, when gathered in his Name and Fear? Has not W. R. counted them such formerly? Are none of them now worthy of the Name *Church*, in his Esteem? Would he Unchurch them all at once? if so, why does he come at any of them then? But see his 3d part, pag. 78. what he confesseth, *viz. That the Word* CHURCH *is most used in Scriptures with respect to Particular Congregations or Assemblies*; and pag. 79. *Where two or three are gathered together in Christ's Name, there is the Church of Christ.* And dare he say, there is not so many as two or three that gather together in Christ's Name among us? No; he has confest, *He dare not conclude, that none in those Meetings were Members of the Church*, 1st part, pag. 12. Thus he shews his Uncertainty in his Gain-sayings.

Disaffect. XVII.

W. R. pag. 14. 1st part, *An Eminent Person, professing Truth, being at* Bristol, *did take occasion to signifie at a Mens Meeting held in that City, to this Effect*, That in *London*, and other parts of this Nation, where such Meetings were usually held, the Sence of the Generality hath been taken for the Sence of such Meetings; *comparing this with this Doctrine frequently of late published amongst us*, That the Apostacy

Apostacy shall never enter the generality more; *doth give us just occasion to be Jealous, that our Opposers, for the carrying on of* THEIR DESIGNS *against us, have contrived this Method of carrying all things by the Generality, or Major Number of Voices.*

Observe.

He draws Inferences from his own perverse Jealousie still, which we affirm are Unjustly deduced from what here he falsly pretends doth give just occasion thereof; for such *Designs* and *Contrivance* to carry all things by the *Major Number of Voices*, we plainly disown; but by the Sence and Influence of the Power of God, and Demonstration of Truth, and where that makes the generality of one accord, 'tis no Design or Contrivance against Persons.

Query, We ask him, if he believes a general Apostacy shall come over the Church of Christ, or enter the generality thereof in these latter dayes? seeing he seems so much concerned against such a Doctrine, as that, the Apostacy shall never enter the generality more; how then doth he consist with his own Confession, 3d part, pag. 77. viz. *My Faith is, that a Remnant will be preserved so watchful, as that being built on the Rock Christ, the Gates of Hell shall never prevail against them.*

Disaffect. XVIII.

W. R. pag. 21. 1st part, Marginal Note, *This Sentence, as* Heirs of the Gospel of Life and Salvation; take your Possessions, *of late Years frequently expressed—— by way of Encouragement, to continue Mens and Womens Meetings——By which means 'tis much doubted, that some Ignorant People have concluded, that frequenting those Meetings is an Evidence that they are Heirs of Life and Salvation.*

Observe.

He is now upon his doubts, Reflecting, by way of Inference, upon he knows not whom among us; and what is this, but to render some Men or Women, or both, among Friends, both Silly and Ridiculous, as taking up such an Ignorant Conclusion, as that *their frequenting those Meetings were Evidence, that they are Heirs of Life and Salvation* (which consists in the Power of Christ) What Silly and Tedious Work has he made from his Doubts, false Jealousies and Prejudice!

Disaffect. XIX.

W. R. 1st part, pag. 42. *That the meaning of this Exhortation, frequently uttered,* Have an Eye to the Brethren, *is chiefly meant with respect to that* (*i. e.* General) Meeting; *this we take to be both Limitation and a Design of Imposition.*

Observe.

Observe.

This we take to be a Dark and Causeless Reflection: Whom doth he accuse with this frequent Exhortation, and Design of Imposition? We deny any such Design.

Disaffect. XX.

W.R. 1st part, p. 46. *And now, as to the meaning of the word* Church-Government *(in the sense of our Opposers) we take it to be thus,* viz. *That some, who account themselves Members of the Body of Christ, claim a Power to Rule over other some, if not all the rest, and give forth Sentences, Directions or Orders, which they ought to own, receive or obey, though they may pretend they see it not their Duty.*

Observe.

This still we deem a Dark and Implicit way of smiting, and may be construed to extend farther than can be proved, and that to the Reproach of such Directions, Orders, &c. as are really necessary and convenient; we own no such a *Claim* of a Power to Rule *OVER* Christs Members, or over their Consciences; what Gospel-Power we have, 'tis given us, not claimed by us, as he imagins; besides, *W. R.* confesseth, pag. 8. *That 'tis taken for granted, that the Authority of all those Meetings ought to be the Power of God,* then we say, this Power gives forth no Sen-

tences, Directions or Orders in the Church of Christ; but such as the Light will give his Members a *Sight* and *Sence* of, as to their true Use and Service, as they wait in it.

By *Church-Government*, we understand the Government of Christ in his Church, who hath his Ministers, Servants and Instruments therein, as he always had in his Church, when gathered into visible Order and Society.

W. R. 1st part, pag. 46, 47. *We think it necessary to quote those Scriptures from whence (so far as ever we understood) the most pertinent Arguments might be produced to prove Church-Government*, Mat. 18. 15, 16, 17. *we find Christ thus saying*, Moreover, if thy Brother shall Trespass against thee, go tell him his Fault; if he will not hear thee, take with thee one or two; and if he shall neglect to hear them, tell it to the Church; but if he neglect to hear the Church, let him be unto thee as an *Heathen* Man: Verily, I say unto you, whatsoever ye shall Bind in Earth, shall be Bound in Heaven. *Compare this Scripture, touching the Trespass of one Brother against another, with what* Paul *writes*, 1 Cor. 6. 1, 2, 4. Dare any of you, having a matter against another, go to Law before the Unjust? Do ye not know that the Saints shall judge the World? If then ye have Judgment of things pertaining to this Life, set them to judge who are least esteemed in the Church. *We REASONABLY conclude,*

conclude, that the words of Christ and of the Apostle ONLY * hinted at either PERSONAL Offences, or Differences touching worldly Matters, and that therein the Duty of the Church was only to Exhort to submit to their Counsel, which if they did not, they might justly be esteemed as Heathen men; but this is nothing to the Purpose of those, who have approved a Plea for such a Church-Government as † claims a Power of deciding matters relating to Conscience, and outward things also, on the occasion of Differences raised touching Worldly Estate; and that others ought to obey such Decisions, which in its natural Consequence, hath (as we take it) no less tendency, than to claim Power over our Properties, as well as Consciences.

* This Passage he has Contradicted in his Third Part, pag. 36. where he grants, That every Case of one Brother's Trespassing against another, may according to Right Reason, be comprehended. So here's his Right Reason against his Reasonable Conclusion.

† Disaffect. 21.

Observe.

In these Passages we judge our *adversary* has writ very Confusedly & Contradictorily; for, 1st, he grants from the words of Christ and the Apostle, that the Church ought to be heard, & to judge in Personal Offences, and Differences in Worldly Matters; yea, that therein the Duty of the Church was to Exhort to submit

to their Counsel. *Query*, What Counsel, if not tending to decide the Difference?

But, *2dly*, he undoes that again, in opposing the Churches Power of deciding matters relating to Conscience, and outward things also, on occasion of Differences raised touching Worldly Estate, as tending to claim a Power over Properties, as well as Consciences; which is not only Contradictory, but unjustly deduced; for in that the Church is to be heard, even in *Personal Offences* or *Differences*, and to Exhort to a *Submission* touching *Worldly Matters*, as he grants; and in those matters, the least esteemed in the Church have power to judge. This is not to claim a power *over the Properties of others*, as he very unjustly chargeth; but by a right Judgment to compose the *Differences*, and set them to Rights, each man in his own, that they may not wrong one another in their Properties, nor go to Law with each other.

But whereas *W. R.* would bind up the words of Christ and the Apostle, as ONLY hinting at Personal Differences touching Worldly Matters, we find him again Inconsistent with himself, in his 3d part, pag. 36. on the words of Christ, *Mat.* 18. 15, 16, 17. in these words, *viz.*

W. R. *Perhaps some may object thus, This relates not to outward Affairs, but to Offences*

that

that are of a Spiritual Nature.——*In Answer, it may be, said as to that the Scripture is wholly silent, and therefore EVERY-CASE wherein our Brother may Trespass against another, may according to RIGHT REASON be comprehended in it* [Thus far W. R.]

Hence observe, his Inconsistence is plain, *1st*, on pretence of a *Reasonable Conclusion*, he Limits the words of Christ and the Apostle, and so the Church's Power therein, to judge and counsel in that case, *only* to Differences touching Worldly Matters.

2dly, He grants, that *Every Case* (wherein one Brother may trespass against another) may be comprehended in it (that is, in what Christ saith, *Mat.* 18. 17.) and that according to *Right Reason*, which *Every Case* may therefore include Cases relating to Conscience, or Offences of a Spiritual Nature, as well as those about Worldly Concerns, Outward Properties, &c. Those that are Spiritual have Power from Christ to judge also concerning a Mistaken and Offending Conscience, and a Wrong Spirit, without Usurpation. And 'tis no difficult matter for the least Child of Light to give a right and absolute Judgment in the case of our *Adversaries conscience*, even as to his high pretences of *Conscience* to bring forth his great Book, which is filled with Envy, Confusion and false Jealousies, That his *Conscience* therein is not a *Good Conscience*, 'tis not a *Conscience void of*

Offence towards God and Men, but very Offensive to both. And that his Contradiction is obvious, in his *ONE WHILE* limiting the words of Christ and the Apostle (*Mat.* 18. 15, 1 *Cor.* 6.) *ONLY* to Personal Offences about Outward Matters, and that upon pretence of a *Reasonable Conclusion*; *ANOTHER WHILE*, granting that in the words of Christ, *Mat.* 18. 17. *EVERY CASE* may be comprehended, wherein one Brother may Trespass against another, and that according to *RIGHT REASON*, whereby he has set his *RIGHT REASON* in Contradiction to his *REASONABLE CONCLUSION*; You may see what a Master of Reason this Person is.

In pursuance of his Charge against us, of *claiming power over the Properties and Consciences* of Believers, he proceeds thus, *viz.*

Disaffect. XXII.

W. R. 1st part, pag. 47. *We are sensible that many Friends will be even startled at this, and ready to query, Are there any such amongst the People called* Quakers? *We Answer, Yes verily; and that those who may be accounted Chieftains too, viz. those who approved in the Second Dayes Meeting at* London *the before-cited Book of* R. B. *relating to Government in the Church.*

Observe,

Observat.

His charge of claiming Power over the Properties as well as Consciences of Believers, upon those counted *Chieftains* among the People called *Quakers*, and the *Second Dayes Meeting at London*, we do judge to be very *Scandalous* as well as *Unjust*, and tending to render us the People called *Quakers Obnoxious* to the Civil Government, as assuming an Arbitrary and Absolute Dominion over the Properties and Consciences of others, which is an Abhorence to us.

And what he alledges out of *R. B's* Book in the case, does not appear to us any proof of his charge against us, being rightly and ingeniously considered, as to what *R. B.* affirms, of the *Church of Christ* having power in some cases that are matters of Conscience to give positive Sentence or Decision, which may be obligatory upon Believers: We would ask this Opposer, if in no cases of Conscience the Church of Christ hath power to give such positive *Sentence* as is *Just and Righteous?* (for the true Church neither pretends nor claims any other) if she hath, then whether such Sentence be not obligatory to other Believers concerned? And then whether there can be any Just pretence for a Believer to refuse to submit, as not seeing that his duty which is *Just and Equal?* which

no

no doubt but the Light of Christ within will discover and oblige him to, if he obey it; and therefore *W. R.* his Inference, that *this Meaning and Government over the Consciences of Believers, he takes to be contrary to the Principle of Truth, and Liberty we have in Christ Jesus*, appears to us both Perverse and Impertinent; for all just Sentences given, and Decision made, either by the Church of Christ, or faithful Members thereof, is done in his Service, and according to his Mind, and in Subjection to his Power, and therein the Dominion over the Conscience is his Dominion, which is neither claimed nor assumed out of his hands by his Church, or any faithful Members thereof; we claim no Power, nor assume any Dominion of our selves, the power and dominion over *Consciences* is *Christ's*, and we are but his Ministers or Servants; but it appears, our Adversary allows the Church of Christ no Power in cases of *Conscience*, to give positive Sentence or Decision, which may be Obligatory upon Believers; if he saith he doth, then why does he oppose affirming the *Church* hath such Power? But to proceed upon his Scandalous Charge against the second dayes Meeting in *London*, see what he further saith, pag. 51, 52. 1st part, *viz.*

Disaffect.

Disaffect. XXIII.

W. R. *Some there are amongst the People called* Quakers, *who may be accounted Chief-tains too, that approve of a Plea for Government among themselves, which in its natural Consequence hath no less Tendency than to claim a power over our Properties as well as Consciences; for proof whereof, we say, the second Dayes Meeting of Ministring Friends in* London *took upon them the Approbation of the aforesaid Book relating to Governments, whereby they are involved to the matter therein contained:* compared with what he saith, pag. 52. viz. *saying in our Hearts, blessed be the Lord, that neither the second Dayes Meeting, nor those who are in Unity with them, as Approvers of the said Book, have any Jurisdiction over our Properties, &c.*

Observe!

In these passages we do still positively judge, that our Adversary has grosly Scandalized our said Meeting in *London*, as claiming a Power and assuming a Jurisdiction over their Properties, *&c.* and so hath rendred the said Meeting Arbitrary, and usurping a Dominion in things Spiritual and things Temporal, which appears to us Horrid and Odious, tending to expose the People called *Quakers* to *Suffering* and *Ruin* by the *Temporal Power* and *Government*.

And

And his principal Instance for proof of his *Charge* against our said Meeting in *London*, we cannot judge amounts to any real proof thereof; he takes it out of R. B's Book, Entituled, *The Anarchy of the Ranters*, &c. pag. 37. in these words, *viz.*

"*In what Cases, and how far the Government*
"*Extends*; and first as to Outwards and
"Temporals, pag. 39. in the second place
"this order reacheth the taking up and com-
"posing of Differences as to outward things;
"We do boldly Aver, that as a People ga-
"thered together by the Lord unto the same
"Faith, and distinguished from all others by
"our joynt Testimony and Sufferings, that
"we have Power and Authority to decide
"and remove these things.

We request the Friendly Reader to note this Instance, that there is not one Word in it, that either in it self, or Natural Consequence, amounts to a proof of his Charge against us, or our said Meeting, that is, of *claiming a Power* or *assuming a Jurisdiction over the Properties of Friends or others*; but only a Power given us in Truth to *compose*, *decide*, and *remove Differences* in outward things among our selves, as a People gathered by the Lord into the same Faith, and to make no other composure or decision thereof, than what consists with Truth, as appears more fully in the Words following the same passage,

sage in *R. B's* Book, quoted by our Adversary, as where *R. B.* saith, pag. 40. "If *the Truth* "we profess have not Efficacy as to reconcile "us among our selves in the matters of this "World, if we be forced to go out to others "for Equity and Justice, because we cannot "find it among our selves, how can we ex- "pect to invite them to come among us?

This with many other passages in *R. B's* said Book, together with his own Explication thereupon, dated, *Aberdeen* Prison, the 6th of the 1st Moneth, 1679. cited at large by *W. R.* in his *third part*, from pag. 99, to pag. 122. We do at least really suppose, doth fully clear both him and our said Meeting from any such Imputation, as either *Assuming* or *Exercising* an *absolute Jurisdiction, Power* or *Dominion* over mens properties in outward things; for *R. B.* affirmeth, *That they have greatly mistaken him, who did suppose that he did Ascribe to Friends an absolute Jurisdiction over men's Properties in outward things*; nor was our said Meeting in *London*, or any of us, in the least, designed or principled to any such thing; *whose Ox or whose Ass have we taken, &c?* Therefore hath our Adversary most grossly mis-represented and abused us therein, to the great scandal and reproach of us, and the Holy Truth professed by us.

As to the taking up and composing of Differences among our selves as to outward things,

things, and *R. B's* averring, "That as a "people gathered together by the Lord unto "the same Faith, we have Power and Au-"thority to decide and remove these things. Against this *W. R.* immediatly testifies in these Words, *viz.*

Disaffect. XXIV.

W. R. first part, pag. 51. *This we testifie is repugnant to the Light of Christ Jesus within us, and Testimony of the Scriptures of Truth without us; for as Christ's Kingdom is not of this World, so 'tis not likely that his Members should by his Authority claim a Jurisdiction in the matters relating to this World; and if Christ himself, when he was desired by a certain man to bid his Brother divide the Inheritance with him, refused to be a Judge in that matter relating to Property, when desired by one party, saying, Who made me a Judge over you: How much more unreasonable is it for his Members to assume a Jurisdiction when desired by neither party, &c!*

Observe.

We look upon this Testimony in the first place *Unsound*, and the Allegation *Impertinent*; for, 1st, *That as a People of the Lord, or Church of Christ, we have Power to compose Differences as to outward things*; This is neither repugnant to the Light of Christ within, nor to the Testimony of the Scriptures without

without us; ſee 1 *Cor.* 6. 1, 2, 3, 4, 5. *Mat.* 18. 15, 16, 17.

2dly, [*claim a Juriſdiction*] What Juriſdiction do Chriſt's Members claim by his Authority, other then what he himſelf has given them, *viz.* to Counſel, Adviſe and Admoniſh, for the ending of Differences, and to give true Judgment.

3dly, What does Juriſdiction mean properly, but a pronouncing right Equity or Juſtice, though in the common Law it is Power and Authority to miniſter and execute Laws, which in a Goſpel Way and Order is not excluded the Church of Chriſt, ſeeing the *Law ſhall go forth of* Sion?

4thly, Chriſt's refuſing to be a Judge in that matter, relating to property, when deſired by one party, *Luk.* 12. 13, 14. argues not, that none of his Members, Church or Saints have power to judge in matters relating to *outward Property*; for that were to contradict the Apoſtle's Teſtimony, 1 *Cor.* 6. 3. *Know ye not that we ſhall judge Angels; how much more things that pertain to this Life?*

5thly, That of *Luke* 12. 13, 14. alledged, proves not that either Chriſt had not Power and Right to judge among his Diſciples in matters relating to this World, nor yet that the Saints, or his Members, were altogether to refuſe judging in matters relating to Property among themſelves, or them of the ſame Faith.

6thly,

6thly, In the Scripture alledged, *Luke* 12. 13. its said, *One of the company said unto him, Master, speak to my Brother that he divide the Inheritance with me.* It is not said, 'twas one of his Disciples: Nor would it have been Judicial for him to have given Judgment in the matter, upon the motion and determination of one party *assigning* what *he* would have done in's own case aforehand, and whose fault Christ seems to reprehend in the following Words, *Luk.* 12. 15. *Take heed and beware of Covetousness; for a man's Life consisteth not in the abundance of the things which he possesseth.* Nor was it so properly Christ's Ministry and Work, to be concerned in determining those outward matters of Property, having given a higher Ministry and sufficient Law, Light and Judgment in mens Consciences to determine what's Right, and to do Right in those cases, especially in his Church and Followers. The Lord is exalted when *Sion* is filled with Judgment and Righteousness.

And now, whereas R. B. pleads for the "*Church of Christ* having Power in some "cases of *Conscience*, to give a positive Sen"tence or Decision, which may be obliga"tory upon Believers. This W. R. oppos-eth, *as being a Government over the Consciences of Believers, contrary to the Principle of Truth, and Liberty they have in Christ Jesus*, pag. 48. because

because his Plea is for a Liberty, for a Believer to refuse to submit on account of *not seeing it his Duty*. This is still to divide the Church of Christ, and Believers, as if the Church did see, and Believers were blind, which is Absurd and Ignorant. He now neither allows the *Church* power in cases of Conscience, nor outward things, to give positive Sentence or Judgment, to decide difference, pag. 48, & 51. but both these he has sufficiently contradicted, *1st*, in concluding the words of Christ and the Apostle, *Mat.* 18. and 1 *Cor.* 6. did concern *Personal Offences*, or Differences touching Worldly Matters: *2dly*, In granting, that *Every Case* wherein one Brother may Trespass against another, may be comprehended in it.

But now, to his Opposition against the *Churches Judgment*, set case, the *Church of Christ* in some, or any matters of Conscience or Property (where a Difference is) doth give a positive Sentence or Judgment, which in it self is Just and Reasonable. Our Opposer is for a Liberty for Believers to refuse to submit, on account of not seeing it their Duty; that is to say, That Believers, who are Members of *Christ's Church*, may refuse Submission to their Brethren in things that are in themselves Just and Reasonable (according to the Law of Truth in the Conscience) on the pretence, of not see-

ing it their *Duty*, which is a most Blind and Irrational way of pleading and arguing; and we can make nothing of it, but what tends to *Confusion*, *Rebellion* and *Ranterism*, and to a *Contempt of the Church of Christ*, and an *undervaluing* of the *Light* of Truth and Righteousness, which is in all true Believers ready to engage in a concord, in whatsoever things are Honest, Just and Reasonable. And that which aggravates the Offence of our Adversary is his Fathering this Contradiction and Opposition, which he would make in the *Church of Christ*, (and this Liberty for Believers refusing to submit to this Church) upon the Liberty that is in Christ Jesus; which is as Absurd as to tell us, the *Church of Christ* may in some things have a Liberty in *Christ* to give a Righteous Judgment, both in matters of Conscience and Property; but Believers, who are Members of the same Church, must have a Liberty in *Christ* to refuse to submit to the same Judgment; and not only so, but a liberty in *Christ* to plead, That they see it not to be their *Duty*, as the Reason of such their refusal. What a large extent would he make this Liberty in Christ Jesus! and how Contradictory to it self! God preserve his People from this *Libertine Spirit*.

But he has contrarywise stated the matter, which may be taken for both an *Answer* and *Confutation to himself*, 1st part, pag. 43. where he

he confeſſeth plainly thus, viz. *Some may run into Looſeneſs, and ſay, The Light in Conſcience condemns me not, and therefore 'tis the care of Faithfull Brethren to appear as Watchmen over the Flock*, WE SAY SO TOO, *and thoſe who approve themſelves Watchmen, will endeavour to convince ſuch, who in very deed run into Looſeneſs, &c. that though they may pretend, the Light condemns them not, yet that their Deeds are Evil, and that the Light doth condemn the ſame, though they may be hardned and ſee it not.*

Note, Now he has granted ſome to be Watchmen over the Flock, and their care as ſuch, and that the Blindneſs and falſe Liberty is placed upon ſuch as run into Looſeneſs, and become hardned, and not upon any Innocent Members of the true *Church*, or tender-hearted Believers, whoſe Liberty is in Chriſt Jeſus; and this Blindneſs and Hardneſs cannot excuſe them in Sin or Evil, whether in Omiſſion or Comiſſion, becauſe the Light doth condemn the ſame, and both their Blindneſs and Hardneſs being effects of their diſobedience to the Light of Chriſt in them, *Ignorance can be no excuſe for Sin, when it ſelf is Sin*; as alſo W. R. confeſſes, pag. 52. *That the Church of Chriſt hath Power to Admoniſh the Parties differing to their Duty, and if they refuſe to take their wholſome Counſel, may then declare ſuch Unworthy of their Society*; whereby he has granted the Churches Power, both

of Admonition and giving Judgment against those that refuse the Churches wholsome counsel and admonition; so that 'tis plain, that Power of Judgment and Rejection he has granted the Church, in which he has granted the Authority and Government pleaded for by us (for *Power of Coertion* or *Force* we claim not) and this leaves no room for *W. R.* or any else, to plead a Liberty in Christ for the Members of his Church, either for not seeing it their Duty to practise such Counsel, or for refusing to submit on that score.

Disaffect. XXV.

W. R. 1st part, pag. 52. *For any Members under the Notion of the Church to say,* We have Power to decide and remove these things, without the assent of the Parties differing, *is an Usurpation; and that the Assent of Parties was not intended by the Approvers of the said Book of Government, is evident to us, for that there is not in any part of the said Book one Title to that purpose.*

Here are two gross Untruths in this Passage, insinuated against us.

First, [*Without the Assent of the Parties Differing*] When did any of us so pretend a Power to remove the Difference? We cannot force Unjust & Injurious Persons to make Restitutions for Wrongs done, but leave them

them to the outward Power to subject them, to common Law and Justice, though we have Power by Perswasive Means with those among us, who design nothing but Justice and Right to all men, that they may do accordingly.

Secondly, *That the Assent of Parties was not intended by the Approvers of the said Book*; is a very gross Abuse and Untruth; for it is most acceptable to us, as we are a People, for Peace and Concord, to have all Parties differing among us, assent to a just decision, and fair end of the Differences, by faithful and competent Persons among our selves, to prevent their going to Law one with another.

Thirdly, And if the very words [*Assent of Parties differing, to the Decision of honest men in the Church, skilled in the Matters*] be not expressed, yet we take the thing to be all along implyed in the said Book, *viz.* the assent of the Parties differing to be concluded by some or other Judicious Persons in the Church, and not to go to Law before Unbelievers; there is much in the said Book will prove that their Submission in that case is urged.

His telling us, pag. 50. *That the Author to the* Hebrews *speaks nothing of the Churches Authority as Judges*, is still to lessen the Churches Authority, contrary to the Doctrine of Christ and his Apostle, *viz. If he will not hear*

the Church, let him be unto thee as an Heathen *Man*, Mat. 18. And *The Spiritual man judgeth all things; the Saints shall judge the World; Know ye not, that we shall judge Angels? how much more things that pertain to this Life?* 1 *Cor.* 6. And wherein judge Angels, but in higher things than those of this Life? therefore the Church is not to be denyed a Judgment in those lower things pertaining to this Life.

Disaffect. XXVI

W. R. pag. 48, 49. *Mixt and Uncertain Assemblies, as to Number and Qualification, may call themselves the Church, and under that Notion, give forth Orders, Rules and Sentences, telling the rest of those whom they account their Fellow Members, 'Tis your Duty to Obey, though you pretend you see it NOT.*

Observe.

This we take to be not only a slight, but an Unjust and Implicit *Charge* upon our Assemblies; therefore we demand Proof of any Assembly or Assemblies among us, that under the Notion of the *Church*, have given forth Orders and Rules in these Terms, as telling the rest of their Fellow-Members, 'TIS YOUR DUTY TO OBEY THOUGH YOU PRETEND YOU SEE IT NOT. We dare say, this is a Forgery of his own contrivance:

contrivance: When did any of our Assemblies so tell their Fellow-Members?

'Tis to be noted, that in such places where he in his Book allows not the Church of Christ *power to judge*, or *to give positive sentence* in cases of Difference, nor yet so much as to chuse or set a part any for the persons differing to decide their Differences, but only those *at variance to make their own choice*, as in pag. 53. Herein he has endeavoured wholly to make void all *Church-Government and Authority*, allowing more Power to the *persons differing*, yea, to the *person offending*, than to the *Church*; the person offending to make his own choice as well as the person offended; whenas the Offender, if one unwilling to make Restitution for the Injury done, he will be apt to chuse some partial persons of his own party, to serve his own turn, if he can; which no wayes can tend to bring the difference to a fair and just end. Now to allow such Offender an equal power of choice, is not according to Christ's Doctrine, *Mat.* 18. where the *Brother offended* was to make his Complaint, and tell the *offender* his *fault*, who refusing to hear, *then two Witnesses*, and for want of hearing them, lastly, *to tell the Church*; and if he would not hear the *Church*, then to count him as an *Heathen man*, &c. So the innocent offended Brother was to make his choice; and had an esteem of

the Churches Authority, and right of Judgment in the case of Offences, which such Injurious offending Brother had not, and therefore to be rejected, as an *Heathen man*, chiefly for *refusing to hear the Church*; and herein consists the Nature of the Controversie between *Us* and *W. R.* We take part with the *Innocent Brother*, that is injured and offended, who is willing to bring his Case before the *Church of Christ*, and to hear the *Church* as in point of Judgment, and as knowing his presence in the midst: But *W. R.* plainly appears to take part with that injurous offending Brother *that will not hear the Church.*

And as for the *Power*, *W. R.* grants it, *any Members of the Church* for *deciding and removing Differences* only when given by the *assent of Parties*: He confesseth that *any Heathen man might claim the like Power*, p. 53. What Power then has he here allowed the Members of Christ's Church in these cases more than to any *Heathen man?* But mark, if this Gainsaying Spirit be not drawing back among the *Heathen*, that hath so little esteem of the Church of Christ; but he often contradicts himself, confessing to divers Truths against his own Oppositions; so that the Light sometimes interposeth, though Darkness has most prevailed in his Work.

Disaffect.

Disaffect. XXVII.

W. R. third part, pag. 64. *Christ's Doctrine well described by his Sermon in the Mount, Mat. 5. and Chap. 6. wherein there is not the least Tittle to countenance this Sentence, that the positive sentence or decission of the Church in matters of Conscience may be obligatory on Believers.*

Observe.

His main Work is still to *Invalid* the *Authority* and *Sentence* of the *true Church*, whereby here he would set Believers in opposition to the Church, as not oblieged by the Churches Sentence without exception, let it be as really from Christ, and as true, just and reasonable as may be; but if the Sentence or Decision of the Church in matters of Conscience be no wayes obliging on Believers, then why has he told us *of the Counsel and Admonition of the Church, which they that will not submit unto, are to be rejected by the Church?* His *Inconsistences* and *Self-contradictions* are numerous; & what was that *counsel* which he that did but say to his Brother *Racha* should be in danger of? as Christ said, *Mat.* 5. 22. Was not this *counsel* in the *Church of Christ* under the *Gospel*, as well as in the *Church* of the *Jews* under the *Law?* But still our Adversary proceeds in his Inconsistency.

Disaffect.

Disaffect. XXVIII.

W. R. pag. 64. third part, *Nay, in that very Case,* Mat. 18. 15, 16. *where 'tis said,* If thy Brother trespass against thee, go tell him his Faults; if he hear thee not, take with thee one or two; if he hear not them, tell it to the Church; if he refuse to hear the Church, let him be unto thee as an *Heathen man. The Scripture doth not say, that Sentence ought to be obligatory on all other Members of the Church of Christ (who might be no way concerned either in the Admonition or Sentence) to look upon him as an* Heathen man; *but it saith,* Let him be unto Thee as an *Heathen Man.*

Observe.

This we do except against, as unsound Doctrine; the *sentence* in this place against *that Brother* that refuseth to hear the Church, was *Christ's*; and the *offence* for which he is *sentenced* as an *Heathen man*, is both against a *Brother* in particular, and against the *Church*, in his refusing to hear the *Church*; and therefore seeing its Christ's Admonition and Sentence, to let him be to thee as an *Heathen man*; how could the rest of the Members of the Church of Christ look on him otherwise than as an *Heathen man*, having refused to hear the Church? Strange Doctrine!

Doctrine! that one Member of the Church of Christ should have occasion, and that according to Christ's Doctrine, to look upon a Brother so offending against him and the Church, as an *Heathen man*, and yet other Members of the Church of Christ not to look upon him as an *Heathen man*; what then may they look upon him as a good *Christian* contrary to Christs own Sentence? And what though there be other Members of the *Church of Christ*, that are not immediately concerned in the Admonition or Sentence against the Offender, being not present in the Church when he refused to hear them? Does it therefore follow, that they must be so far divided in their Sence and Judgment, either from the Sentence of Christ, the Sence of the Church (to whom complaint was made against the Brother Trespassing) or from the Sence of the Brother offended, as to look on him not as *Christ*, or the *Offended Brother*, or the *Church* (whom he refused to hear) have judged of him, that is, *as an Heathen Man?* What Confusion would this make in the Church, and Contradiction to Christ's own Sentence? Much might be said to shew the Absurdity of this; but *W. R.* in his own contradiction has granted, 3d part, pag. 36. viz. *Since the case is stated between two Brethren, and that on an orderly Proceeding and Admonition of the Church, the Sentence for not hearing*

the Church, is, Let him be unto thee as an Heathen Man.

Here he has granted both *Authority, Order* and *Government* in the *Church of Christ*, in respect to such Judicial proceeding as is confirmed by the Sentence of Christ himself. This is the man whose Work is, much of it, to oppose *Church-Government*, and to render the Sentence or Decision of the *Church of Christ* not obligatory on Believers: We have rarely known any of Truth's Adversaries more confounded in their Attempts against the Truth and People of God, than he is; howbeit, we will grant him, that nothing that is Outward, whether it be *Sentence, Judgment, Order* or *Decree* in the *Church of Christ*, that can be a *Bond* on such to forsake Sin, and embrace the Truth, as are run into *Looseness, Evil Deeds*, and are become *hardned*, as he saith, pag. 43. 3d part, *Until their Consciences be awakened to hear Gods Witness in themselves.* This is true, but then its no Proof against *Church-Government*, or that the just Sentence, Admonition or Judgment of the *Church of Christ* is no wayes binding on Believers, who are Members of the same Church, but only that they are not obliging to such as are hardned through Sin, that they see not their *Duty*, whose part our Adversary has taken, and their *cause* he has pleaded against *Church-Government*, and against

gainſt the *Authority, Sentence, Judgment, Outward Directions*, &c. of the *Church*.

Again, W. R. grants, *1ſt part*, pag. 48. That *though we find the Author to the* Hebrews, chap. 13. v. 7. *ſaying on this wiſe*, Remember them which have the Rule over you; *yet he doth not ſay, Such who had the Rule were the Church; but deſcribes them to be ſuch who had ſpoken unto them the Word of God; ſo that if any Authority be given to any to Rule as Members of Chriſt's Body, it appears from the Scriptures of Truth to be unto ſuch who had ſpoken the Word of God unto them, over whom they had the Rule*: Thus far *W. R.* Whereby he has fairly given away his Cauſe; for here he has granted *Authority of Rule* or *Government* given to ſuch Members of Chriſt as had ſpoken the Word of God unto them, over whom they had the Rule; whence it follows, that all ſuch Members of Chriſt's Body, whether Elders or Overſeers, &c. as have the Word of God to ſpeak, or a Teſtimony from him committed to them to bear to others, may have a ſhare and right in *Rule* and *Government* in the *Church of Chriſt*, with reſpect to them, unto whom they ſpeak the Word of God; and this may extend to as many faithful Members as grow up in Truth, and unto a Teſtimony, ſo as to have the Word of God to ſpeak. But then we ask, If ſuch be not of the Church, ſeeing he ſeems not to own them

them that had the *Rule* to be the Church? What! were only the *Hearers*, and not the *Preachers* the *Church?* however, *W. R.* has granted *Rule* to the *Preachers* (which is not to be tyed up to the *First Preachers*, but also to extend to *Others* whom God shall raise up, and fit for his Service) though he has opposed and gainsay'd many faithful Ones in his Book, yet he grants such Preachers to be Members of Christ's Body; however, it appears, that the Inferiour Members, or Weaker part of the Church, owed a Submission to those Superiour in the Church, *obey them that have the Rule over you, &c.* yet all in the Lord in the Light and clear sight of their Duty, in Humbleness of Mind, submitting themselves one to another, as the Primitive Christians did: Also, the Members of the true Church were not come to the same Growth, to the same Dignity, to the same Degree of Judgment, to the same Measure of the Gift of Christ, nor to the same Stature in him; some were more Eminently dignified for the Service of the Church, than others were, and accordingly were required to be helpful to others, and a suitable Submission one to another, according to the heavenly Order of the Gospel, Church and Body of Christ, and diversities of *Gifts*, *Operations* and *Degrees of Growth* through the same holy Spirit, do not oppose nor contradict, nor clash one against

againſt another; and even they that were appointed Elders and Overſeers in his Church, were to hold faſt the faithful Word, as they had been taught, that they might be able by ſound Doctrine, both to exhort and convince the Gainſayers.

Moreover, the Church of Chriſt, and every faithful Member thereof, hath Power to give Teſtimony, abſolute Judgment and Sentence againſt all Looſe, Diſorderly and Scandalous Wayes and Converſations, when duely manifeſt among any Profeſſors of Truth, which diſhonour our holy Profeſſion, and let up a Spirit of *Ranteriſm* and *falſe Liberty*, and theſe ought to be teſtified againſt, judged and condemned; and 'tis not juſtly in the Power of any Offender, in thoſe caſes, to make their own choice of any Perſon whatſoever, to evade or make void any ſuch Judgment or Sentence; nor ought the Offender to be at his own choice in ſuch criminal Caſes of Looſeneſs, and Diſorderly walking, but the Univerſal Judgment of Truth to be ſet over the Tranſgreſſors Head, in a Goſpel Way and Order, on a Judicial hearing and diſcovery of the Offence; for the Church of *Epheſus* was commended, in *not bearing them that were Evil, and hating the Deeds of the* Nicolaitans, *Rev.* 2. 2, 6. But the Church in *Pergamos* was blamed for *having* them that held *the Doctrine of* Balaam, *and the Doctrine*

of

of the Nicolaitans, which tended to *Ranterism*, *Fornication* or *Community of Women*, (which was to be judged out with the Light of Truth forever) see *Euseb. Hist. l.* 3. *c.* 26.

W. R. is Impertinent also in his Gainsaying, where in pag. 53. 1st part, he hath these words, *viz.*

Disaffect. XXIX.

It appears evidemly to us, that preaching up Obedience to that wherein the Conscience through Faith is not satisfied, is a handling the Word of God deceitfully.

This, as 'tis generally stated (and as it is designed) is not only unsound, but a kind of an Implicit smiting at those whom he writes against, & tends to make void that first preaching of the Gospel to People Unconvinced and Unsatisfied in their Consciences concerning the most Essential Truths relating to Salvation, as that of the *Light*, the *Cross of Christ*, the *Narrow Way*, being *Crucified to the World* and the *Vain Fashions thereof*, &c. which are preached to many, before they are satisfied or convinced in their Consciences to come into Obedience in these things, yet these things must be preacht, that they may be convinced and converted too; and we have a Ministry from Christ for that end, and as we have

have received Mercy, we faint not, but preach the Gospel in much Boldness and Assurance in Christ of the good Effects thereof, and are one with the Apostle's Testimony, as having renounced the *Hidden things of Dishonesty, not walking in Craftyness, not handling the Word of God deceitfully, but by Manifestation of the Truth, commending our selves to every mans Conscience in the sight of God*, 2 Cor. 4. 2. Our preaching is to convince the Conscience, and not to leave it dark, or unsatisfied in that wherein the Duty of Obedience stands. A Blind Conscience is Convincible by Spiritual and Effectual Preaching, which hath the Evidence of the Spirit of Christ in it, making its way into the Conscience, if not wholly hardned and seared through Rebellion and Stubbornness; even *Gainsayers are to be Exhorted and Convinced by sound Doctrine*, Titus 1. 9.

Disaffect. XXX.

W. R. 1st part, pag. 53, 54. proceeds thus, viz. *We have been informed, That We are Dark and Blind, even by such who tell us*, They do see; *publickly Preaching on this wise*, If you do not see your selves, you must then follow us that do see; *yet we cannot on that foot embrace such Doctrine, lest, like Blind Men, we fall all together into the Ditch.*

Observe.

This is such a Reflection upon some publick Preachers and Preaching, as tends to Scandalize our Friends and Meetings; as if still our Design were to preach up a *Blind Obedience*, and an *Implicit Faith*, and to Impose on others to follow us therein; and this he often and much harps upon, but tells us not who they are that thus preach; for we do not approve of such preaching, for any to follow us in their Blindness; and though 'tis probable, some may have publickly commended the *Example of the Faithfull* to be followed by others, yet not Exclusive of all sight and sence in the Hearers and Followers of their Examples; for our Travel and Desires have always been and are, that the Eyes of Peoples Understandings may be opened and enlightned, first to see their way, and how to follow the Foot-steps of Christ's Flock, in his Divine Light and Faith.

Disaffect. XXXI.

W. R. Sect. 8. pag. 61. first part, *G. F. hath taken upon him to give forth Directions and Instructions to others:* and pag. 61, 62. *Many professing Truth do look upon G. F. as one whom the Lord in these Latter Dayes hath raised up and set in the like place amongst the Children of Light, as* Moses *was, &c.* —— *and that whosoever*

soever shall oppose him, shall never prosper, which we are perswaded hath so over-awed MANY, *that they become Sacrificers of their own Sence and Understanding to the will of man:* and p. 62. *We firmly believe, he will become Despised and Vile before the People, &c.* and pag. 86. *A slighting of G. F's Rules, Methods and Orders, with respect to Church-Government, is (in their Sence) a slighting the Cause of God:* and p. 91. *If a Conscientious slighting of* G. F's *pretended Motions, with respect to Forms of Church-Government, imposed contrary to Faith and a Charitable Belief, that he intended not to urge his Papers relating thereto on any of Gods faithful People with Severity, &c.*

Observe.

We are very sensible of our Adversary's great Envy against *G. F.* and his great Abuse and Scandalous work in his Book, to render him Odious and Vile; but he has known better things, and given another manner of Testimony on G. F's behalf, than now he has done, slighting his Directions and Instructions without Distinction, as having taken it upon him to give them forth from his pretended Motions, not owning him now as a Servant of Christ, or moved by him at all therein; but only renders him one assuming to himself a Power to direct others.

Time was when *W. R.* gave a better ac-

count of *G. F.* witneſs an Epiſtle, dated, *London*, the 26th of the 3d Moneth, 1673. and ſubſcribed by *Thomas Briggs*, *William Rogers*, *Arthur Eaſtmead*, *John Rance*, *Charles Marſhall*, *Morgin Watkins*, *Jaſper Batt*, *William Gibſon*, *Samuel Cater*, *Stephen Criſp*, *John Moon*, *William Penn*, *Robert Barclay*, *George Whitehead*, *Thomas Green*, and above Twenty more of the People called *Quakers*, at a Meeting at *Anne Traver*'s Houſe at *Horſie-down*, the day and year above-ſaid, wherein *William Rogers* and the reſt do thus teſtifie concerning *G. F. viz.*

"DEar Friends, let the Authority of "God's Power, heavenly and Peace-"able Wiſdom be Eyed in all your Aſſem-"blies, that the Government of Truth and "Righteouſneſs may be Exalted over all, that "true Judgment and Mercy may have their "place.——And though a General Care be "not laid upon every Member, touching the "good Order and Government in the "Churches Affairs, nor have many travelled "therein, yet the Lord hath laid it more up-"on ſome, in whom he hath opened Coun-"ſel for that end (and particularly in our "dear Brother, and God's faithful Labourer "*G. F.*) for the help of many; and God "hath in his Wiſdom afforded thoſe Helps "and Governments in the Churches, which

"are

"are not to be deſpiſed, being in Subjection "to Chriſt, the one Head and Law-giver, "anſwering his Witneſs in ALL, and ſo all "neceſſary Counſel, Admonitions or Teſti- "monies that have been given forth and re- "ceived in the Univerſal Spirit of Life and "Unity have their Service for God, in ſub- "jection to his Light, and ſubſervency to "(and in order to anſwer) the great Rule "and Law of the Spirit of Life, as proceed- "ing from it; and they that are ſpiritual, will "acknowledge thoſe things ſpoken or writ- "ten from this Spirit, and for this end, to be "the Requirings of the Lord. [Thus far the ſaid Epiſtle.]

Wherein *W. R.* and the reſt have plainly confeſſed, *Firſt*, To that Care the Lord hath laid on ſome, with reſpect to good Order and Government in his Churches.

And, *Secondly*, To the Counſel which the Lord has opened for that end, particularly in *G. F.*

And, *Thirdly*, That *G. F.* is therein owned to be a *Dear Brother*, and *God's faithful Labourer*.

Fourthly, That God hath in his Wiſdom afforded thoſe *Helps and Governments* in the Churches, which are not to be deſpiſed, &c. which things do Anſwer, Confute and Condemn much of *W. R*'s Book againſt *Church-Government*, *Outward Methods*, *Orders and*

Rules, &c. with respect to *Church-Government*, which he calls *G. F's Methods and Orders*, pag. 86. 1st part; but though in his Letter to *G. F.* cited in his 4th part, pag. 93. he tells of *some New Prescriptions, which they cannot embrace for Conscience-sake*, and which G. F. is *accounted either the Author or Countenancer of*. Howbeit, *W. R.* produceth not any *New Prescription, Methods, Rules, Orders*, and *Forms of Church-Government*, set up and imposed by *G. F.* at his pretended *Motion*, and that contrary to Faith, since the date of the said Epistle of the 3d Moneth, 1673. and signed by *W. R.* &c. (he having justified *G. F.* in his Service until that time) Now he should have produced some such *new Orders* & *Forms* of *Church-Government*, introduced among us since that time, to prove his Charge of *Apostacy and Innovation* against *G. F.* and those he calls *His Party*, or otherwise have forborn such Unjust Judgment. And comparing *W. R's* Book against *G. F.* and Forms of Church-Government, with the said Epistle, on behalf of both, it will plainly appear, that W. R. is guilty of *Apostacy*, and that his Book is a *Scandalous Innovation* against the Truth, and People of God called *Quakers*.

And further, W. R. his opposing Outward Rules, Orders, Precepts, &c. with respect to Church-Government, appears Contradictory to what his *Honourable Friend*

J. S.

J. S. hath granted, as is cited, p. 87. 1st part, viz. *That* John Story *took occasion to give his Sence touching such things which G. F. had given forth, on this wise*, viz. *That he did not believe that* G. Fox *intended any such thing, that they (meaning his Papers directed to the Churches) should with Severity be urged upon any of God's Faithful People, but as Instructions or Directions, commending them to the Churches, leaving the Effect thereof to God, and his leading Grace in his People, to make use thereof, as he should manifest a need of such Direction, Counsel or Advice.* [Thus far *J. S.*] whose Sence herein appears contrary to *W. R*'s, both in respect to *G. F.* and to those Outward Instructions or Directions: *J. S.* granting also, *That God and his Leading Grace in his People might lead them to make Use thereof, as he should manifest a need of such Counsel or Advice*; which Answers and Confutes W. R. in his opposing Outward Directions, Methods and Forms relating to Church-Government: Thus his Pleading and Advocating on his honourable Friends behalf, is run to a Contradiction to them and their Sence, as well as to himself, in many things, and that on the same *Objections* he makes to prove G. F. and others *Apostates*; and its very much if he do not fly out against *J. S.* and *J. W.* as *Apostates* also, if so be they should but plainly oppose the Unsoundness and Inconsistency of his Work;

which to Evince farther on the point, observe what follows, *viz.*

Disaffect. XXXII.

W. R. pag. 73. first part, *We now appeal unto every Understanding, Ingenious and Impartial Reader, whether since the Labour of the Apostles of Christ was to draw the outward* Jew *off from the Observation of these Ordinances, which were established by the appointment of God himself, having exalted instead thereof the Word nigh in the Heart, and Law written therein——under the New Covenant, which was not to be like unto the Old, can consist with the tenour of the New Covenant, for any to attempt the establishment or giving forth of outward Orders, Prescriptions, Sentences or Decrees to be on that Foot a Bond upon the Consciences of those who have believed in the Everlasting Light, especially if they are of the* Gentiles *stock.*

Observe.

His principal *Objection* against *outward Order, Prescriptions, Sentences, Decree,* &c. in the Church of Christ lies in the difference between the Old Covenant and the New.

Answer; God had his Ministers, Officers and Messengers both under the Old and New Covenant, and also Outward Instructions and Doctrines of Faith and Practice under both, though the New far excel the Old in Spirituality

Spirituality and Brightneſs, yet there was a Condeſcention to low Eſtates under both, to believing *Jews* and *Gentiles*, even in outward Miniſtries, Helps and Services, but all center in the Inward Life and Subſtance, Chriſt's Miniſters both Immediately and Inſtrumentally, both in Doctrine of Faith and Practice, both with reſpect to divine Faith and a Chriſtian Converſation, good Order and Society under his Government in his Church, and therefore all the Effects and Precepts of the New Covenant are not confined within to an Inviſibility, becauſe that Covenant is inward, and the Law of it firſt written in the Heart, we cannot reduce and confine our Aſſemblies, Societies and Chriſtian-Counſel and Admonitions (which many have need of) *all* to an Inviſibility, becauſe the New Covenant is Inviſible; for Viſible and Religious Actions, Good Inſtructions and Converſations outward, proceed from the Law of the New Covenant in the Heart (being of the Nature thereof) and that for the Univerſal benefit and help of others; and ſuch as own not this, cannot endure ſound Doctrine, eſpecially the Practical Doctrine.

Diſaffect. XXXIII.

W. R. pag. 75. 1ſt part, *We have no ground either from the Word of the Lord, the Ap-*

Appearance of Christ, or from the Scriptures of Truth, since the appearance of Christ in the Flesh, to expect that any should be invested with Power from on High to establish such things relating to the Conscience, (i.e. outward Orders, Sentences, Decrees, &c.) *much less to expect that the Children of Light under the New Covenant should be led by the Eternal Spirit and Word in the Heart unto such a Conformity.*

Observe.

This still relates to his *General Objection against outward Rules* and *Directions, Form of Church-Government, Discipline,* &c. but is still contrary to the said Epistle signed by him, *Arthur Eastmead,* and others, at *Anne Travers's,* 1673. as also Contradictory to what he himself has granted, p. 23. 3d part, in these words, *viz.* NOT THAT I WOULD BE HEREBY UNDERSTOOD, THAT ITS NOT NECESSARY TO BE IN THE EXERCISE OF OUTWARD ORDER, WITH RESPECT TO THAT GOSPEL DISCIPLINE WHICH BECOMES THE CHURCH OF CHRIST; Thus *W. R.* has granted both *Outward Order* and *Gospel Discipline,* as becoming the Church of Christ, and as necessary to be Exercised; whereby he hath still fairly given away his Cause against Church-Government, and the outward

ward Methods and Forms thereof: As also, observe further how manifestly he hath overturned his Work by what follows, and therein behold *W. R*'s Self-Confutation in his own words, 3*d part*, p. 82, 83, viz. *I doubt not but there are many, who are ready to conclude, That an Universal Unity ought to be established in the Churches, by the Assistance of outward Instruments, that as we are Members of one Body, so we may not only be One in Faith, One in Doctrine, but also One in Practice, with Relation to Discipline, Order and Outward Forms of Government; My Soul should rejoyce to see that day, wherein we might be all so led by the Appearance of Christ's Spirit in us, under his Government, which ought to be exalted over all, as that THIS ONENESS might thereby be witnessed amongst all the Families of God's People at this day.* Thus far W. R. We need not Explicate upon this Passage, its so plain and Evident a Confutation of the greatest part of his Gainsaying, and most general *Objections* against us, in relation to Church-Government, and Order among us the People called *Quakers*.

Disaffect. XXXIV

W. R. 1st part, pag. 72. *Moreover, 'tis observeable, if Report be true, this Doctrine hath of late been Exalted, No Unity but IN Conformity.*

Observe.

Observe.

Here in pursuance of Report, as else-where of his Jealousies, Doubts and Fears, he brings an Ambiguous Doctrine, as Reported, which as its laid down and Charged, without Distinction, we own not, and do question the Truth of the Report, let him place it where he can.

Disaffect. XXXV.

Of Womens Meetings.

W.R. 1st part, pag. 63. *There is amongst many Friends a Difference touching the* Meetings *of* Women *separate from the* Men.

Observe.

Not amongst *many Friends* does a Difference appear; but amongst a few Heady Rash Spirits, who despise those Meetings, and the Service of them, calling them an *Image*, an *Idol*, &c. but *W.R.* appears more warey in this point, in not so directly and absolutely opposing the Meetings themselves, as some have done, but only giving a History of the different Sences and Jealousies of some about them, as also his Friends *J.W.* and *J.S.* write more Cautiously in this point of Womens Meetings, in these words, viz. *That 'tis not agreeable with the Line of Truth to oppose others*

others in the Exercise and appointed Service of the said Meetings, who being Conscious therein, &c. And if it shall please the Lord to manifest a Service in those Meetings in the Countries, as well as Cities, the same Integrity towards God, which hath dwelt with us these many Years past, we believe will become a Bond on us to joyn Hand and Heart with others our Brethren and Sisters therein, &c. Thus far *J. W.* and *J. S.* 4th part, pag. 38.

Herein they appear'd more moderate than some that take their parts, who Oppose, Contemn and Vilifie those Meetings.

Pag. 64. *In process of Time some Friends thought it necessary that* Marriages *might be proposed to the* VVomens-Meetings, *but yet several Friends in divers Counties would not assent that they should be concerned in Marriages; at length several of those who appeared for those distinct Meetings to be concerned, said, The Faithfull see a Necessity and Cause to propose Marriages to the faithful Men and Womens Meetings; This being uttered with those of Party* with G. F. &c.

Observe,

Many faithful Friends, who are not for Party for *Man*, but Followers of *Christ*, do see a real Conveniency and Service in proposing Marriages both to the Faithful Men and

Faithfull

Faithfull VVomens Meetings distinctly; and because our Adversary gives us no valid Reason nor Proof to the contrary, we shall only at present cite the Reason given in an Epistle from the Quarterly-Meeting in *Suffolk*, dated, *Mendlesham*, the 29th day of the 7th Moneth, 1674. and directed, "To be read "at the several Monethly Meetings, and "VVomens Meetings, and at every particu- "lar Meeting of Friends in *Suffolk*. (in which Epistle our dear Friend *Robert Dunton*, and many other good Friends were concerned) their Advice and Reason given in the said Epistle follows in these words, *viz.*

"AND as at our *Men Friends Meetings* we "have advised together in the Wisdom "of God to order all things, so we shall also "be ready and willing to confer with our "*Women Friends*, who feel it laid upon them "by the Lord to meet together, and to "take care especially in the Houshold of the "Faithful; and we have real Unity with "their so Meeting together, and taking care "in the Church of Christ; and also in those "Parts where God hath put it into our *Wo-* "*men Friends* to meet together, we desire "that those Friends that have Intentions to "Marry together, do acquaint our Women "Friends with their Intentions of Marriage, "——that our *Women Friends* may ask Que-

"stions,

"ſtions, that they may alſo be ſatisfied, as "is but Reaſonable, that *Women Friends* "ſhould be ſatisfied in this matter, as well as "the *Men*, ſeeing we cannot make a Marriage "without a Woman, and that Women are "Members of the true Church, and that "Women are Competent Witneſſes in the "Caſe, &c.

Alſo, we may add another Paſſage, being the 9th Article of Advice, given by *George Whitehead*, *Robert Duncon*, *Charles Harris* and *John Crook*, dated, *Hartford*, the 18th of the 1ſt Moneth, 167⅓. "For the Monethly and "Quarterly Meeting at *Hartford*, for a quiet "and peaceable Management of Truth's "Affairs, therein the Advice is this, *viz.* "That all *Women Friends*, who are or may "be fully perſwaded in their own Minds that "they have a Service in the Church in Mee-"ting diſtinct from the Men, be left free "therein, without Interruption, Moleſta-"tion or Reflection upon them, yet ſo as not "to Limit or Reſtrain them (or any of them) "from coming among the *Men Friends*, if "they ſhall find Freedom and Service in the "Lord.

Diſaffect. XXXVI.

W. R. pag. 64,65. 1ſt Part, *Many Friends Jealous, that a Subminſion was not only intended to Meetings of Men, but Women's Meetings alſo,*

and

and therefore FRIENDS, *who in Simplicity submitted to the latter Meetings (as supposing Women in some Cases fitter to pry into the Necessities of the Poor than Men) did at length begin to be Jealous, that the words of the Prophet* Isaiah, *chap.* 3. 12. *were again fulfilled in our Age,* As for my People, Children are their Oppressors, and Women Rule over them.

Observe.

Friends, who in Simplicity assented to the *Womens Meetings*, without Exception, are charged with this Jealousie of *Women Ruling over them*, which is a Notorious Untruth and Scandal against many honest-hearted Friends, who never entertained any such Jealousie against the *Womens Meetings*; but in the Love of God do encourage them and their Wives in frequenting them, with respect to their Religious and Christian Service, in Submission to the Royal Law of Love; and therefore the Jealousie pretended of such *Submission* and *Rule*, as is Insinuated, is Groundless, and a false Imagination; for the Submission intended, in both our faithful *Men* and *Womens Meetings* is to the Power and Spirit of Christ Jesus in them, and not to a Rule or Dominion of meer Creatures, either *Men* or *Women*; neither has he proved the said Jealousie (*against* our *Women Friends and their Meetings*) reasonable by telling

telling of *some rendring such Dark Spirits, as opposed proposing Marriages to the faithful Womens Meetings*; for the Opposition of some both to *That* and the *Meetings* themselves, has sufficiently discovered the Darkness of their Spirits, as *W. R.* hath shewn his dark Jealousies, and taken part with Opposers herein, contrary to what *J. W.* and *J. S.* have confessed, That *'tis not agreeable with the Line of Truth to oppose others in the Exercise and appointed Service of those Meetings, as settled and agreed upon*; and then if the Opposition be not *agreeable with the Line of Truth*, it must needs proceed from the *Darkness of their Spirits*.

Disaffect. XXXVII.

W. R. pag. 65. *This Jealousie encreasing, many of those who were contented, that Women should hold their Meeting apart from the Men, to take care of the Poor in some Cases, became less affected to such Meetings, lest instead of being Servants to the Poor for the Truth's-sake, and taking that weight and burden of that Care from the Men, they should become Rulers over both Men and Women——The Reasonableness of the said Jealousie, &c.*

Observe.

A shamefull Jealous Story still, and Scandalous to many who owned the Erecting

those Meetings; and 'tis not only shameful, but unmanly, to render so many such, so Disaffected and Jealous of the *Women* in their *Meetings* becoming *Rulers over both Men and Women*; he might as well tell us, that many Faithful Men are Jealous of their Innocent Wives, and afraid they should Rule over them; no less Ridiculous and Absurd is *W. R.*'s Jealous Story against the *Women's Meetings*. But seeing *W. R.* has vented so much Jealousie against our Women Friends, and their Meetings, it may not be amiss to insert upon what Terms they were encouraged and assented to; to which purpose, see a Paper by *G. F.* and another annexed, wherein some of *W. R.*'s Friends are concerned.

Dear Friends;

"TO whom is my Love, in that which "changes not: It would do well, and "be of Service for you to have a *Women's* "*Meeting*, as they have in other parts, that "the *Women* may come into the practice of "the *pure Religion*, which is to *visit the Fa-* "*therless and Widdows*, and *to see that all be* "*kept from the Spots of the World*; and so the "Lord Jesus redeeming you by his Spirit, "out of the old *Adam* in the Fall, into the "Image of God's Righteousness and Holi-

"ness,

"neſs, that Man was in before he fell, in "which you are all *Helps-meet to the Men, in "Righteouſneſs, and Truth, and Holineſs, and "Juſtice, and the Wiſdom of God*; And ye "may aſſiſt and inform the Men of Neceſ-"ſities, in what you cannot do your ſelves: "For Man and Woman being both in the "Power and Seed of Chriſt, they are both "*Helps-meet*. And ſo it would do well for "the Women to have a Diſtinct Meeting by "themſelves, as it is in other places, and to "ſee that nothing be lacking, then all is well "amongſt you, that you all may be Perfect "and Compleat in Chriſt Jeſus your Head, "holding him, from whence you have Un-"derſtanding and Wiſdom, to order all "things to his Praiſe and Glory: And "when you do ſee that all is well, and no-"thing is lacking, to honour God, that all "may be kept out of that which diſ-"honoureth him, and all may be kept in their "Teſtimony of Jeſus, and to ſee that no-"thing is lacking outwardly in God's Houſe, "in his Family, who have the Mind of Chriſt, "*To do good unto all, eſpecially to the Houſhold "of Faith*. And when you ſee that all is "well, then whoſe Mouth the Lord opens, "in the *Womens Meetings*, to praiſe and con-"feſs him, to his Glory, they are to be Obe-"dient, as it is in other *Womens Meetings*; "to once a Moneth to have a *Womens Meeting*

"in the County, Town, or other places con-
"venient; then the other Neighbouring
"Women may come and go Home, they
"Meeting together about the Tenth Hour of
"the Day; and so they may keep a little
"Stock among themselves, to help the Poor,
"and them that be in Necessity; and what
"they cannot do themselves, they may in-
"form the Men, of all the poor Widows, and
"poor Mens Children that are fit to go to be
"Apprentices and to Services to Friends, that
"they may be trained up in the fear of God,
"and in the New Covenant, that they may
"be the Children of the New Covenant,
"where all may come to know the Lord,
"who is blessed for evermore; *Amen*.

"So no more, but my Love in the blessed
"Seed, Christ Jesus, in whom you have all
"Wisdom of God, to order all things to his
"Glory, by which they were made.

G. F.

At the Quarterly-Meeting at Kendall, *the 6th day of the 8th Moneth*, 1671. *this Paper before being read, and joyned with, with an unanimous Consent, to be put in Practice, as hereafter doth appear by the Names hereafter Subscribed.*

"IT is further agreed upon, that this Pa-
"per be read in every particular Meet-
"ting,

"ting, that the *Women Friends*, who are "faithful, may be ſtirred up to a ſerious "Conſideration in the Light of the Lord, to "Examine themſelves, and feel his Requi- "rings, and ſo to anſwer the Lord with Di- "ligence and Willingneſs of Mind, that ſo "every one that profeſs the living Truth of "God, may be ſerviceable Inſtruments in his "hand, to extol his Name, and to perfect "his Praiſe, in our day and time. And in "the Womens Aſſembling together, to ſee "and conſider, that all *Women*, *Young* and "*Old*, who profeſs the Truth, do walk "therein in good Order, in Modeſty and "Moderation, in Chaſtity, out of the Cu- "ſtoms and Faſhions of the World, and that "nothing be lacking. And ſo herein the "*Females* will become very ſenſible of the "Neceſſities of the Body; and ſo you will "Rejoyce with them that do Rejoyce, and "Suffer with them that Suffer, and Mourn "with them that Mourn, who are not gotten "out of the Bondage and Captivity of the "Adverſary, and ſo be ready to lend unto "ſuch a helping hand, and encourage every "good Deſire, and reprove the Wilfull and "Obſtinate. And ſo every one acting in the "juſt Principle of God in our ſelves, Juſtice "will be executed, and Righteouſneſs eſta- "bliſhed; and herein *Male* and *Female* is "ſerviceable in our Place and Calling in this

" our Day and Generation. And so, all " *Women Friends*, who feel secret Desires in " themselves to be Instruments of Good unto " others, *let them meet together* (as aforesaid) " and in this Desire, certainly the Lord will " assist you in his Wisdom and Counsel, to " act and speak that which is convenient. " And all the *faithful Women*, who are thus in- " clined and affected herewith, may signifie " their Minds and Intents to the *Mens Meet- " tings*, and so be encouraged by us, whose " Names are hereafter subscribed.

John Wilkinson,	*Thomas Robertson*,
Henry Story,	*Peter Moser*,
James Clarkson,	*Thomas Airy*,
Richard Pinder,	*Henry Garnet*,
Thomas Langhorn,	*William Whitehead*,
John Pearson,	*Robert Thompson*,
Bryan Lancaster,	*Anthony Bownes.*
William Robinson,	*John Airy*,
Thomas Atkinson,	*Robert Barrow*,
Miles Bateman,	*Richard Robinson*,
Rich. Stephanson,	*Edward Atkinson*,
Thomas Camm,	*Joseph Baines.*

Disaffect. XXXVIII.

W.R. p.66. *Some who* (as they may take it) *seem Affecters of Government, and Lovers of Pre-eminence, concluding, they are entred into the Possession of the Power of God, because they take upon them to be Members of a Woman's Meeting.*

Observe.

A Silly and Incredulous Story, still to render the Women Ridiculous; we do not believe this Conclusion justly chargeable upon any who are really Members of the *Womens Meetings*, or are esteemed meet to be conversant among them; but this is his Dark way of smiting against *some*, frequently using the word [*Some*] when he proves not any one guilty; we have only his own Jealousie instead of Proof.

Disaffect. XXXIX.

W.R. Sect. 9. pag. 69. *Unsavoury Testimonies and Unchristian-like Discourses in our Publick Meetings so frequently, that 'tis thereby known both to Professors and Prophane, that the People called* Quakers *are divided.*

Observe.

Here he has Scandalized the People called *Quakers* and their Meetings.

Query, VVhat publick Meetings are frequently thus ſerved?

He has a very Fallacious way of writing, in laying his Charges and Accuſations ſo General, as in this Paſſage, that they tend to render the People called *Quakers* and their Meetings ſuſpicious of what he Charges; whereas there are many, yea, the generality of our publick Meetings are kept clear of any ſuch Unſavoury Teſtimonies and Unchriſtianlike Diſcourſes. Beſides, 'tis not the People called *Quakers*, that are divided, but ſome Backſliding, Looſe, Contentious Spirits are permitted to trouble them.

Diſaffect. XL.

Concerning Tythes, 2d part, pag. 43. *William Rogers* puts an *Objection* thus, viz. *But what if it pleaſe the Supream Powers to beſtow on the National Miniſtry* Tythes, *how prove you from the Scriptures, that thoſe who freely pay it do ill, or that 'tis not Lawful for them to receive it from ſuch, and Sue for it by the Law from others, who are not free to pay it?*

W. R. Anſw. *We are ſo far from condemning all thoſe who freely pay them, and not as by Conſtraint, that we look upon it to be the Duty of all profeſſing* Chriſtianity, *to Contribute toward the Outward Maintenance of ſuch whom they uſually hear, and account to be the true Miniſters of Chriſt (though not obliged thereto by Law)*

Law) in case they have need; and if the Charity of any should be such, as to bestow upon them one Fifth Part, instead of a Tenth, far be it from us to condemn it; but the Testimony of Truth is against all those who under pretence of being Gospel Ministers have received Carnal Things, from any who give them not freely, but by virtue of Humane Institution.

Observe.

We are wholly dissatisfied with this his Answer; it appears to us both Loose and Fallacious: In the first part, he grants a freedom of paying Tythes, as being far from condemning all who freely pay them without Constraint; in the second place, he prevaricates, and alters from the Terms of the Objection, that is, from *freely paying Tythes*, unto *Contributing towards the outward Maintenance*, as being the Duty of all professing *Christianity*, with respect to those they usually hear, and account the true Ministers; so that his Answer looks with two Faces; as if it would please the Tythe-Payers, and yet save himself from the Censure of Truth, by varying from *Paying Tythes*, which was *Jewish* and *Typical*, to a *Contribution* towards an outward Maintenance or Relief of Christs Ministers, in case they have need, which is a Moral and Christian Act, not limited to a particular Proportion or Number; whereas

the

the Number *Tenth* or *Tythe* was *Jewish* and Typical, not Moral nor *Christian*. But what Indifferent or Judicious Readers can reasonably take W. R's words [*Contribute toward the outward Maintenance*] to mean any other Maintenance than *Tythes*, the *Objection* being wholly about Tythes, and he presenting a [*We*] that are so far from condemning those that so freely pay Tythes, that he grants them one Fifth part instead of a *Tenth*, if the Charity of any be such as to bestow it on them they account Ministers of Christ. Thus we judge he hath declined our antient Testimony against Tythes, and shewn his own Apostacy and Innovation, and given away the true Christian Right and Freedom (under the Gospel) from that *Yoke of Tythes*, which his Friends J.S. and J.W. have accounted *Antichristian*. But W.R. though he has opposed Tythes as claimed, either upon a *Divine Right or Humane Institution* under the Gospel, as in the same *cap.* 8. *2d part*; yet in his Answer he grants a Liberty for the freely paying them as an outward Maintenance of their Ministers; which being compared with his Friends Testimony against them, amounts to thus much, *viz.* Tythes in these dayes are an *Antichristian Yoke*, yet nevertheless we are far from condemning any that will freely put their Necks under it, and bear it without Compul-

sion

ſion or Sueing at Law; whereas there is no need of Compelling them by Law, who can freely ſubmit to bear that Yoke; but we deny that Freedom aſſented to by *W. R.* 'tis not a true Chriſtian Freedom, nor a Freedom in Chriſt; before he had given the ſaid Fallacious Anſwer, he ſhould have conſidered whether it would not thwart or leſſen the Teſtimony of *J. W.* and *J. S.* cited by him in his 4th part, pag. 39. in theſe words, *viz. As to Tythes, we can in Truth ſay, 'twas never ſo much as in our Hearts to ſtrengthen any in the Payment thereof, nor yet to weaken the Faith of any, having a Teſtimony in our Hearts, that Tythes, as at this day paid, are Antichriſtian.*

But to *W. R*'s Indulgence to the Blindneſs of thoſe that freely pay Tythes to them they account Chriſt's Miniſters, in being ſo far from condemning them for that Practice (or rather ſeeming to render it their Duty) This is to make void Chriſt's *Miniſtry* and *Teſtimony*, to make it ſuit with mens *Ignorance* and *Blindneſs*, and not to anſwer his Light in them; this is to leave them in Blindneſs under their Prieſts, & not to bring them to Chriſt; this will never be the way to convert People to Chriſt, the true Shepherd; but is to leave them under their falſe Shepherds and Hirelings; had we taken this Courſe in Preaching, what ſucceſs ſhould we have had in our Miniſtry? (How little has

W. R.

W. R. ever known of the Work of Christ's Ministry? 'Tis a Question whether ever he Converted one Soul to God in all his Days?) This kind of Liberty and Indulgence to *Ignorance and Blindness*, yea, to *Erroneous Practices* on the one hand, and to *neglect what's good* on the other, on pretence of *not seeing it their Duty*, as also to make Opposition, Dissention and Separation, under pretence of *Different Gifts and Measures of Grace*; this appears to us as the very Nature and Medul of *W. R*'s Contest, and a kind of *Ranterism*, which Solid Truth and Gospel Light can never admit of; it appears to us no better than to preach thus to People, viz. *Far be it from us, to condemn you for doing Unchristian Practices, if you see not your way out of them, you may continue in them*; *And* (so by the Rule of Contraries) *far be it from us, to condemn you for omitting Christian Practices (or to lay any good Commands or Things upon you) if you see them not your Duty; or if the Light doth not discover them to you, you may remain in Darkness, and that uncondemned all your Dayes.* Away with such Doctrine, or any thing of this Tendence; Its to introduce *Carelesness*, and a *False* and *Fleshly Liberty*; on the one hand, to leave People in *Blindness* and *Ignorance*, in *Judaism* and *Popery*; on the other hand, to let loose a *Shunning the Cross*, and to let up an *Apostatizing*, *Dividing*, *Rebellious Spirit*, that will pretend

pretend *want of Sight* and *Conviction*, or to a *Differing Measure of Grace*, against *True Light*, *Grace* and *Knowledge*; all which is highly to pervert the Gospel, and oppose good Order, and to make void the Divine Authority of the true *Christian* Ministry of the New Testament, which was preacht even to them that had the Vail over their Hearts (that they saw not the end of things abolished) to bring them from under the Law, and Ministration of Condemnation.

Disaffect. XLI.

Second part, pag. 27. He forms (or rather imagins) the *Objection* thus, viz. W.R. *You seem to exalt Knowledge as an excellent thing: How comes it then to pass, that divers amongst you called* Quakers *have Preached reflectingly on such as are endued with Knowledge above many of their Brethren——telling us, that the Tree of Knowledge was not good for Food?*

To which *W. R.* answers thus, *'Tis very true; However, that doth not prove all such Expressions according to Truth.* pag. 28. *As to the Tree of Knowledge of good and evil, though the Scriptures do not positively declare whether it was good for Food, or no, as in it self, yet it clearly imports that* Adam's *Sin in eating thereof was the Sin of Rebellion. A Father may command his Child not to eat an Apple,——His rebellious eating, no Argument to prove the Apple in it*

it self not good for Food——It may reasonably be concluded that there is no ground to assert, that the Tree of Knowledge of Good and Evil was not good for Food, as in it self: pag. 29. *We know not on what Foot of Truth any one can assert that the Tree of Knowledge is not good for Food.*

Observe.

By all this opposition to the Doctrine, that the Tree of Knowledge of good and evil is not good for Food; *W. R.* seems to account it good for Food, because that Tree in it self, or in its own Nature is good; and so it might; and yet it follows not that it was good for Food, for the Soul to feed upon in a state of Innocency. And we may presume that *W. R.* may remember that 'tis no Innovation in Doctrine, to say, that the Tree of Knowledge of Good and Evil was not good for Food. Have not some ancient and faithful Friends said this, who have ended their dayes in Peace? And therefore for *W. R.* now to object it against us, or any of us, to bring us under his terms *Apostate* and *Innovator*, shews his evil design of Envy: Howbeit, he appears still inconsistent with himself in varying from his charge in these Words, pag. 29. viz. *But yet, I would not be understood to reflect on all that have used that Expression, to wit, the Tree of Knowledge is not good for Food; because I question not, but many have*

have so expressed themselves; not thereby to represent that Wisdom which is accounted Sensual and Devilish, but rather to shew forth, that if we should feed upon, or admire any excellent Qualification or Endowment whatsoever, and not have the Eye of our mind chiefly unto the Giver, we might then come to a loss.

From all which observe, that our Adversary has here found out a Salve, or better Construction for the said Doctrine, than his opposing and contradicting of it before, as not being according to Truth. At this rate he may make large Books against us; but to what purpose, thus to *Say* and *Unsay?* as if he should tell us, 'tis unsound Doctrine, to say, *The Tree of Knowledge is not good for Food*; But to turn about again, It may be used in a good and sound Sense; and therefore I would not be understood to reflect upon all that have used that expression, viz. *The Tree of Knowledge is not good for Food.* What kind of Preacher would he make, if he should tell People, *The Tree of Knowledge is good for Food?* The Tree of Knowledge is not good for Food.

And what if some, as he saith, *have reflected on the Wisdom that is Sensual*, when they have declared, the Tree of Knowledge not good for Food? What unsoundness can he prove therein, as to the Allusion? The Question is, whether Man by transgressing God's

God's command, in eating of that Tree, did not fall into that Wisdom that was Earthly and Sensual, or Devilish? Whether that Sensual Wisdom was not produced in Man by that Transgression? And therefore *W. R's* telling us, *That which is a discoverer of Good and Evil, being in it self Good, as the Tree of Knowledge is, cannot be a proper Allusion*, &c. We are sure his Allusion and Comparison here is not proper, nor according to Scripture: He here confounds the Discoverer, which is Christ, the Tree of Life, with the Tree of Knowledge; As if man in Innocency were forbidden to eat of the Tree of Life. For our Opposer in his very next instance, p. 28. hath these Words, *John* the Evangelist testifies, *This is Life Eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent.* A very good Scripture; but no Proof that the *Tree of Knowledge was good for Food*; or that God did forbid the knowledge of himself and of his Son to man in Innocency, when he gave him this command, *But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely dye*, Gen. 2. 17. This Tree was excepted from *every Tree yielding Seed and good for Food*, which was allowed unto Man, *Gen.* 1. 29. and 2. 9. Did God forbid man (in Innocency) the

Pag. 18.

knowledge

knowledge of his Maker? or command him not to eat of that which was good for his Souls Food? No sure: Who then presented the Tree of Knowledge as good for Food to be eaten, to make one Wise, &c? 'Twas the *Serpent*: Therefore the Scripture is not silent in it. The *Serpent* said unto the Woman, *Ye shall not surely dye: For God doth know, that in the day ye eat thereof, your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil: And when the Woman saw that the Tree was good for Food, and a Tree to be desired to make one Wise, she took of the Fruit thereof, and did eat*, &c. *Gen.* 3. 4, 5, 6. Did the *Serpent* say true, in saying. *Ye shall not surely dye*? No, sure: For God had said the contrary; *In the Day thou eatest thereof, dying thou shalt dye.* Therefore when the Woman saw that the Tree was good for Food, she saw not aright; she had let in the *Serpents* perswasion to eat thereof, contrary to God's command. There was an Eye open, giving way to the Temptation, which God did not open, a mistaken sight: It was the same by which she saw it was a Tree to be desired to make one Wise. VVhence came that Desire, but from the Serpent's allurement? That begot a false sight, a misapprehension, not consistent with the Law of Innocence or Uncorruptness of mind, that stood in the Simplicity of the Truth.

All which considered, our Opposer is so far from proving any of us *Apostates* and *Innovators*, in saying, *That the Tree of Knowledge is not good for Food*, that he has discovered his *own Apostacy* and *Innovation*, in introducing the *Serpent's Doctrine*, contrary to *God's command*, and the Doctrine anciently preached among us. And therein we cannot believe that *God* or *Christ* is his Teacher, but the *Serpent*, who beguiled *Eve* through his Subtilty: So he hath corrupted the minds of some, from the Simplicity that is in Christ Jesus, to feed upon that which brings Death over them, and to fall into that Knowledge which puffs up the Fleshly Mind. And that Eye that the Serpent opens, is not a Single, but an Evil Eye, which Christ came to blind, and to bring that Knowledge to nought, that puffs up, before men can clearly see with that Innocent Single Eye that Christ opens, or partake of that true Divine Knowledge, which is Life Eternal.

2 Cor 11. 3.

The Matter we Principally aim at and stand for, both in the foregoing and following Controversie on our parts, is included in these general Propositions, *viz.*

I. That since the Term [*Church-Government*] is of late so much cast upon us, we do thereby intend *Christ's Government in his Church*,

Church, exercised by him both Immediately and Instrumentally.

II. That *Christ Jesus*, our Lord and Master, *Governs*, *Rules* and *Orders* in his *Church* and *People*, *Immediately* and *Principally* by himself, and Instrumentally (in some measure) by his Ministers and Servants, as well as he Teaches and Instructs both Immediately and Instrumentally.

III. That *Christ's Governing and Ruling Instrumentally by his Ministers and Servants*, relates to the Godly Care, good Instructions, Admonition, and true Judgment given to (and Ministred by) such his Faithfull Servants, Ministers and Elders in Truth, whom the holy Ghost has made *Overseers*, 1 Cor. 12 and appointed for *Helps* and *Governments* in the *Church*, for the sake especially of the Younger and Weaker Members, Children, and such as are under Age, as to Truth and Experience in the Work of the Lord.

'Tis about this last Proposition that the Controversie does most depend; for *Christ's Immediate Rule and Government in the Conscience* is in words owned by our Opposers.

IV. No other kind of Government in the Church of Christ, in Substance, Nature and End, do we at this day plead for, than what was exercised in the Primitive Christian Churches before the Apostacy, in a *Spiritual*, *Perswasive*, *Convincing Way* and *Manner*, *suit-*

able to Christ's Spiritual Kingdom, which prospers by his Truth and Meekness, Righteousness and true Judgment; wherein we acknowledge him to be our *King*, *Lord* and *Lawgiver*; all Carnal Force and Rigour being excluded his Kingdom.

V. In the Name of the Lord Jesus Christ we utterly deny and detest *Exercising Lordship over God's Heritage*, or *seeking Dominion over the Faith and Conscience of his People*, and *assuming to our selves any Power*, *Dominion* (or *Arbitrary Jurisdiction*) *over their Properties*, or the *Properties of any other People in outward Things*; but in the Name of the Lord, are, and stand for *Justice* and *Right* between *Man* and *Man*, against all *Injurious* and *Unjust Actions* and *Dealings*, we being for *Doing to all men as we would they should do unto us*. God is our Record for our Christian Principle and Conscientious Tenderness in these matters. However, our Adversary has aspersit us to the contrary, from his Perverse and Cruel Jealousies.

Disaffect. XLII.

In the Title page of the third part of the *Christian-Quaker*, (so called) there is this Passage, *viz.* W. R. *Manifesting that there is but two sorts of Government owned by the Children of Light*, *or* Christian-Quaker-- *One is the outward Government*, *under which we live*; *the*

*the other is the inward Government of Christ, (who alone is Lord over the Conscience) which is not represented by Persons Visible by Carnal Eyes, invested with Power from him to execute outward Laws, Prescriptions, Orders, Edicts or Decrees in an outward Form of Government * Visible, as aforesaid.*

* Compare this with the Paper which W. R. signed at *Anne Travers's* House, 1673. and that in 1672. relating to a Godly Care, Order and Government in the Church, wherein Advice is given to Friends, *who have a Care and Oversight committed to them, in their respective places, by the Lord for good Order and Comfort of the Church*, as the words are therein; which Epistle was signed by *James Parks, Jasper Batt, John Story, Thomas Curtis, John Crook, Stephen Crisp, Thomas Green*, and thirteen more Friends, and was a very Seasonable Epistle, dated, the 31th of the 3d Moneth, 1672.

Observe.

First, That *W. R.* and his Party are by him accounted the *Christian-Quakers* and *Children of Light*; and that all those that are not in Unity with him and them, nor of his Party, are counted *Apostates* and *Innovators*: And why so? but because they are for some *Outward Laws, Orders, &c.* in an *outward Form of Order and Government* in the Church of Christ, that's Visible.

Secondly, That this *Outward Order* and *Visible Form* is such, as by his Sence and State

of the Case, is both rendred Obnoxious to the outward Government under which we live, and against the inward Government of Christ, insomuch that all the People called *Quakers*, who are for *outward* and *visible Form* and *Order* among them, are put under the Character of the *Apostate* and *Innovater*, and this still tends to expose them to Persecution; whereas our Innocent Conversations and Peaceable Deportment towards the outward Government (under which we live) hath been and is well known to be such, as neither our Opposer is able to disprove, nor need we here Vindicate our selves therein, although unjustly rendred, as *neither consisten with the Outward and National Government*, (which has been the Charge of our *Persecutors*) *nor yet with Christ's Inward and Spiritual Government:* This appears not only Malicious but Absurd; as if because Christ's Immediate Government and Kingdom is *Inward and Spiritual in the Conscience*, therefore he must have No *Visible Ministers* in his Kingdom; No *Visible Order* and *Form of Government* under his Dominion; No *Visible Persons* exercised in any *Rule*, *outward Order*, *Laws* or *Decrees* under his Government, as if all Christ's Ministers, Apostles, Elders, Overseers, Helps, Governments, (which were appointed by him in his Church, with

with all the Inſtructions, Decrees and Commands of the Apoſtles ſetting in order things that were lacking, doing all things decently and in order) were *Inviſible*, and *nothing Outward, Viſible* or *Formal*, becauſe Chriſt's Inward and Spiritual Government (whence theſe proceed) is Inviſible; we can make no better arguing than this kind, in our Adverſaries Diſtinction of his *Chriſtian-Quaker* from the *Apoſtate* and *Innovator*; nor deduce a more Natural Inference from his oppoſition againſt *Viſible Perſons* being concerned in an *Outward Form of Government and Order* in the Church of Chriſt.

But, *Thirdly*, How does he conſiſt with himſelf, in relation to the Paper which he ſayes is *accounted the Foundation of the Separation in the North?* 2d part, pag. 78. which Paper was ſubſcribed by his ſaid honourable Friends J. W. and J. S. and above Eighty more Perſons, in which Paper are theſe words and terms, *viz.* "We who are choſen by the "Churches, and in their behalf to Act—— "Some of other Counties, and ſome amongſt "our ſelves, not choſen by the Churches, "have uſurped Authority over us.——The "Meetings by whom we were Imployed—— "Our Men, who have their Authority given "them by the Churches Choice and Conſent, "are hindred by others not ſo appointed, to "whom we gave no Power by our Conſent,

"but do deny, that they have had Authority "from us to diſpoſe of our Collections or "Records, or ORDERS, or Matters of our "Concerns——Our Choſen Men——They "who are not choſen by the Churches—— "You who are concerned and rightly Choſen "by the Churches——&c. With many other Paſſages in the ſaid Paper, all which intimate *Authority*, *Power* and *Government* (together with *Records*, *Orders*, *&c.*) what *Power*, as a Church, they aſſumed to chuſe Perſons to act in their Concerns, and give Power to Perſons therein; ſo that here was *W. R*'s great Intimate Friends for a ſort of a *Church-Government*, *Authority*, *Orders*, *Inſtructions*, *Preſcriptions*, &c. Does he not deſerve to be ſeverely reproved by them, for ſo manifeſtly contradicting them (whoſe Cauſe he pretends to plead) by his Publiſhing ſuch a great Book againſt *Church-Government*, *Viſible Forms*, *Orders*, &c.

And now, we would ask W. R. if thoſe *Churches chuſing*, and giving Power to others, and the *Perſons choſen* to be Imployed in their Affairs, were all *Inviſible?* and their Affairs and Buſineſs *Inviſible?* and their reſpective Meetings, with the Methods they intended therein *Inviſible?* and their Records and Orders *Inviſible?* Surely the ſaid Paper of theirs, with the limitted Preſcriptions there-

in

in was not Invisible any more than the Persons that formed them.

Fourthly, but seeing *W. R.* is so much for Invisibility in Church-Order, Government, &c. it had been well his great Book of Division, and those his confused Oppositions and Gainsayings had never been so Visible, but kept all Invisible, that he might not have troubled poor simple-hearted Friends, and the World with such his groundless Jealousies, and ill mannaged Controversies; We are perswaded, if this his Fruitless Work had been all kept in Obscurity and Invisibility, it had been far more Reputable for him than it now is, or ever like to be in its Visibility. Howbeit, 'tis observable, that he varies in his *Objection* against Visible Persons, being invested with Power to execute Laws, Prescriptions, Orders, &c. under Christ's Government, in an Outward, Visible Form; whereas this *Objection* is absolute in other places; he seems to restrict and qualifie it with this frequent Addition, viz. *Whether they see it their Duty or no*; that is, that they are not bound to obey outward Prescriptions, Orders, &c. unless they see it their Duty. As for Instance, see his 3d part, p. 9. pretended, *On behalf of Christs Government, and his Spirit's Guidance into all Truth*, he gives this Testimony, (viz.) *That there is no ground either from the Scriptures of Truth without us, or*

Light

Light of Christ within us to believe, that any Christian *Professor can in Truth affirm, That there are outward Prescriptions and Orders given forth by the Spirit of God through any one or more Mortal Men in this our day, which others ought to obey and follow, whether they see it their Duty or no.*

Observe again here, That his *Objection* is not absolute as before, against Visible Persons, being invested with Power from Christ, to execute or put in Practice outward *Prescribed Instructions* and *Orders*, &c. nor against such outward Prescriptions and Orders, being given forth by the Spirit of God through one or more Men or Persons in this our day; (for there are many wholsome and binding Rules, Precepts and Commands outwardly recorded in the Scriptures of Truth, that proceeded from the holy Spirit in the Servants of God and Christ, which are now renewed by the same Spirit in his Servants) but his Objection is against their being given forth with intent to be obeyed by others, *whether they see it their Duty or not*; wherein the Objection does not only vary from that in his Title Page, but is very Frivolous and Loose, and will serve only for a pretence to Loose Spirits, who (to evade just Precepts and Instructions, proceeding from the Spirit of Truth in the Servants and Ministers of Christ) will be apt to pretend, *They see it*

not

not their Duty; which yet is no proof that any thing *Just* and *Lawfull* in it self is not their Duty: On the other hand, seeing whatever Precept, Direction or Command is given forth from the Spirit of Truth, which concerns our Duty, either towards God or Man, and the keeping a Conscience void of Offence towards both, is not given forth to be left Indifferent, as to be Accepted or Rejected, but to be put in Practice; it cannot reasonably be supposed, That the Spirit of Truth in that Case, leaves the Conscience without Evidence, or the Creature, to whom it directs in such Blindness, as not to see that a Duty which in it self is Just and Righteous, having a necessary Tendence to that Godly, Righteous, and Sober Life, which the Grace of God Universally appears to teach and lead men into; and therefore, for any professing Truth, and the Guidance of the Spirit, and Light thereof, to pretend, *That Spirit may through Instruments direct such Orders and Rules unto them, as they see not to be their Duty*; This will not excuse them in the Day of the Lord; for if they sin against Sight and Knowledge given of God, that is their Rebellion and Stubbornness; if they are become Blind and Ignorant of what's their Duty towards God or Man, through their own careless Neglect of his Grace given them, they are justly condemnable therein, their want of

Sight

Sight proceeding from their idle Sloath, and want of Diligence, if he grants that every one has a measure of the true Light and Spirit: On the other hand, whatever is really any ones Duty, in relation to a good Conscience, it cannot be livingly and acceptably performed, as in God's sight, without keeping in a true Sight and Sence of that divine Light and holy Spirit, which is near to shew man his Duty, both in shunning Evil and doing good, as also to lead him into all Truth, as he gives up to it, and attends upon its Guidance. But further, the Members of Christ, the true and spiritual Believers, have so much inward sence and feeling of those *outward Instructions* and *Precepts*, that proceed from the Spirit of Truth in their Brethren, that they have Unity therewith, and have some discerning of the Nature, good Tendence and End thereof; and even such as are but weak in the Faith, being tender and honest-hearted, as the Lord layes no more upon them than what they can bear; so they are so far from opposing any thing of God's Counsel through his Servants, which they have not a present sight of, that they apply their Hearts to the Lord with diligent Attention, that he may reveal that unto them. For in assurance of God's revealing what should be needful to the true Believers (in the Primitive Christians dayes) as they walked by *one and the same*

ſame Rule, and minded the ſame thing; the Apoſtle to the *Philipians* ſaith, *If in any thing ye be otherwiſe minded, God ſhall reveal even this unto you*, Phil. 3. 15. and to the *Theſſalonians*, *We have Confidence in the Lord touching you, that ye both do, and will do the things which we command you*, 2 Theſſ. 3. 4. The true Miniſters and Servants of Chriſt writ and ſpoke in a *Holy Confidence* in Chriſt Jeſus, and preached in *Much Aſſurance*, that their Teſtimony would meet with Reception in the Hearts of them who received the Love of Truth: They did not leave the Concerns of Truth and of the Churches of Chriſt, relating to Unity or good Order, upon Looſe and Indifferent Terms, as when the Spirit of the Lord required them to Teach, Exhort or Command any thing needful to be practiſed in Churches of Chriſt, with reſpect to good Order, Society, Unity, and Holineſs of Converſation, they faithfully ſignified it, and did not leave the matter looſe and indifferent, in this wiſe, (viz.) *Theſe things we are required of the Lord to ſignifie to you, as very needfull in ſuch and ſuch Caſes, but they are not Binding upon you, you need not Practiſe them unleſs you ſee them to be your Duty*; *or if the Lord doth not let you ſee them to be your Duty, you may let them alone*; *you are not Bound to Practiſe any thing we Preach, Direct or Counſel you to do, if you do not ſee it to be your Duty.*

This

This would be a very feeble kind of Preaching, and bespeak such Inconsistency and Distrust in their Testimony, as if the Lord would not open their Eyes to see that which his Spirit Directs to, and Leads his Servants to Testifie; and not only so, but such kind of Loose Indifferent Preaching would be a means to leave them Blind and Dim-sighted, who are so, instead of opening their Eyes by the plain Evidence of the Spirit and Power of God; whereas the true Ministers and Servants of Christ by the Manifestation of Truth did commend themselves to every mans Conscience in the sight of God, as having Faith, Confidence and Assurance, That they should have an Evidence and Answer in the Conscience, being *unto God a sweet savour of Christ, in them that were saved, and in them that perished; to the one, the savour of Death unto Death; and to the other, the savour of Life unto Life*, 2 Cor. 2. 15, 16. They preacht both in Assurance and Divine Authority, *These things Command and Teach, Preach the Word, be Instant in Season, out of Season, Reprove, Rebuke, Exhort, with all Long-suffering and Doctrine: I Charge thee, &c. Charge them that are Rich, &c.* In such Terms *Paul* writ to *Timothy:* And concerning a *Bishop*, or *Overseer*, and *Elder in the Church*, he gives the Description to *Titus*, how he must be Qualified,

Qualified, *Titus* 1. 5, 6, 7, 8, 9. *Holding fast the faithfull Word, as he hath been taught, that he may be able by ſound Doctrine, both to Exhort and Convince the Gainſayers:* And bleſſed be the Lord, we know nothing we practiſe among us, as a People gathered by him, in our Aſſemblies and Congregations, either in reſpect to *Unity, Church-Government, Order* or *Diſcipline*, but ſuch things as we have the Evidence of the Spirit of God for the Practice of, and have a Tendence towards the great Ends of true Religion and Chriſtian Society, as having a Godly Care among us over one another, the Strong to help the Weak, and that all may be preſerved out of the World's Evil Wayes and Polutions, in that pure Religion that is to Viſit the Fatherleſs and Widows, and keep Unſpotted of the World, ſo as we may provoke one another to Love and Good Works, and to ſerve one another in Love, as the Primitive *Chriſtians* did, knowing that all our Care, and the very Intent of our Proceedings in the Church of Chriſt are for theſe Ends, and all center in that Love which is the fulfilling of the Law; and having theſe things in our Eye, we can the more eaſily concur and accord as to *Circumſtances* and outward *Methods*, and in the Wiſdom of God ſo condeſcend one to another, and accommodate matters, as not to divide about them;

them; and therefore, we do profess seriously, we see no real Cause or valid Reason our Opposer shews for the great Noise and Rumble he makes about *outward Laws, Prescriptions, Orders, Edicts or Decrees, outward Form of Government, Apostacy, Innovations, Impositions, Lording over Faith, over Conscience, &c.* whilst he shews us no Unjust, no Unlawful nor Uncomely Order or Proceedings among us as a People, nor yet gives us any Instances or Catalogue of those Impositions, Innovations, New Doctrines or Practices, brought in and received among us, which are either Inconsistent with our first Testimony to the Light and Grace of God within, and the Teachings thereof, or thereby condemned as Evil, or wholly Unnecessary in themselves: He should have given us a Catalogue of those *Innovations* he complains of, and what *Order* and *Methods* he would prescribe to the contrary, whether any or none, and not go to fill the Peoples Ears with a general Clamour of *Apostacy, Innovations and Impositions*, scandalously to render us as bad as the Church of ROME. He often charges us with *Uncertain Qualified Persons, that usually Assemble in our Meetings, which concern the Affairs of the Church among us:* Which is a very Impertinent *Objection*; for granting some Persons Uncertainly, or not Rightly Qualified,

Third part, pag. 12.

may

may come into such Meetings, such sway not the Meetings in Truth's Affairs; but there is an Eye to the Universal Power of God, to sway and rule in our Proceedings, and Concerns of Truth; and what Reason and Evidence is in Truth given in matters before us, these have place in our Meetings: and 'tis very needfull that some that are not grown into the Exercise of Help and Government in the Church, who are Honest-minded, should be present at such Meetings, that they may have the Advantage thereof, in order to their furtherance in the Truth and Service, as the Lord shall make them capable; for the least sound Member hath its Service in the Body: But *W. R.* appears not of the Apostles Mind, who said, *Those Members of the Body which seem to be more feeble, are necessary; and those Members of the Body which we think to be less honourable, upon those we bestow more abundant Honour*, &c. (see 1 *Cor.* 12. 22, 23, 24. and Chap. 9. 22.) we do not disgrace them in Print (as W. R. hath done) and therefore those our Meetings are not confined to a *Select Number*; for our Opposer grants, *That the Children of God may be Instrumental in his Hand to* Establish *one another in the Faith of God's Elect*, 3d part, pag. 12. as also pag. 19. he has these words, viz. *I am abundantly satisfied, that set and appointed Meetings on certain prefixed dayes, being*

with the joynt Concurrence of those Members, assembling, and from time to time to be assembled, to take care of the Poor, and discharge other Charitable Duties, to inspect Marriages, that none come together Disorderly, and to take Care that Truth may not be Scandalized through the backsliding of such who have been in fellowship with the Children of Light, are not Inconsistent with that FORM that the Power of God may lead into; for I am a Witness, for many Years past, even to this day, that such Meetings have been serviceable to answer those Righteous ends.

Observe.

He has here granted the point for Church-Government, to his own Confutation, and that which is the end of such our Assemblies: What's then his complaint of *Rules, outward Orders, Forms* of *Government*, &c? And who among the Children of Light do not see these to be needful, as well as serviceable? And what Forms, Prescriptions, Rules or Laws are executed or put in Practice among us, which tend not to answer those Righteous Ends (to wit) *the taking care of the Poor, discharge of other Charitable Duties, inspecting Marriages, to prevent disorder therein, and to take care that Truth be not Scandalized through the back-slidings of such who have been in Fellowship among us*; These are the very Righteous Ends and Services intended and aimed at in those

thoſe our Meetings, which being granted in the General, we would ask this Perſon, or any one adhereing to him,

1ſt, What are thoſe *Innovations* he complains of among us, in reſpect to an outward Order, Diſcipline and Form of Government?

2dly, What *Impoſitions, Orders, Preſcriptions, Laws* or *Rules* can he juſtly charge the People called QUAKERS (who are not of *his Party*) withal, which the Spirit of Truth hath not Unity with, and which therefore the Members of Chriſt's Body and Children of Light are not obliged to obey or practiſe, as not ſeeing it their Duty?

Diſaffect. XLIII.

And ſeeing he affirms, *That the People of the Lord called* Quakers *are in the Practice of many things, with reſpect to* Church-Diſcipline, *wherein the Scriptures, treating of thoſe things given forth by Chriſt and his Apoſtles, are ſilent.* Third part, pag. 20. compared with what he affirms, pag. 24. *That part of that outward Order in Diſcipline, wherein divers of the People of the Lord, called* Quakers, *have been acted is ſuch, as that there is not the leaſt Foot-ſteps thereof to be found in the Scriptures, as Exhorted to, or as Practiſed by the Apoſtles.* And what! ſuppoſe this were true? (which yet we do not grant him) ſo long as they are the People of the Lord, and they waiting on

him, he is their Shepherd and Guide by his holy Spirit and Principle of Truth within, which leads not contrary to any Wholsome and Evangelical Precept, or Christian Conversation and Practice recorded in the holy Scriptures. And *W. R.* so far Answers himself in this matter, as that he grants, *The Principle of Truth in these latter dayes hath and may lead into the Practice of* OUTWARD ORDER *in Discipline, with relation to the Church of Christ.* Whereby he assents to a higher Rule than the Scriptures, namely, *the Principle of Truth*: and then the Question is,

1*st*, What those many things are, with respect to *Church Discipline*, wherein the *Scriptures are silent?* We find him only in reference to this point, telling us thus, 3d part, pag. 24. *viz. I could give many Instances hereof, but one shall suffice*, viz. *the form of proceedings in Marriages, wherein the Scripture are wholly silent, as to the Primitive Christians:* By which you may see what a narrow compass his great noise of *Innovations, outward Order in Discipline* is brought to, he should have made his Book wholly on this subject about the form of proceedings in Marriages among us, and not have made such a great impertinent blunder upon general Scandalous Charges to no purpose; and then it would have appeared, whether he could have disapproved

disapproved our proceedings therein or not, or prove them inconsistent with those Righteous Ends, that he himself has granted.

2*dly*, In his *Preface* he only mentions *outward Forms relating to Marriages, Relief of the Poor*, &c. About which he saith, *a great part of the Contention seems to be*; and yet he is the hotest Maintainer of the Contention.

3*dly*, And though in some Circumstances every thing be not specified in the Scriptures, yet whether there is any part of Church-Discipline practised among us, that does not tend to answer the Apostolick Doctrine, in respect to Good Order, a Holy Conversation, a Heavenly Society, and things that are Honest, Just, Reasonable, and of good Report. What Form or Discipline do we practise that is unsuitable to these Righteous Ends? We affirm, that his crying out *Impositions*, *Innovations*, *Form of Church-Government*, *Orders*, *Prescriptions*, &c. in general, is no answer, nor any proof of his Charge of *Apostate and Innovator* against us; let him either specifie the particulars thereof that he condemns us for as Apostates, and that we practise as *Church-Discipline*, or else forever be ashamed of such Impertinency and Scandalous charging the Meetings of the People of God called *Quakers*, which are concerned in and about those Outward Affairs and *Christian* Services (for which they were intended)

tended) as *Charitable Duties, inspecting Marriages, taking care that Truth be not Scandalized*, &c. which he hath confessed, (and the Service of such our Meetings being to answer those Righteous and Good Ends.) As also to the same purpose (in reference to Friends care about *Printing*) in these Words, viz.

Third part, pag. 31. *I would not be understood that it is unnecessary for the Members of the Church of Christ to take care, that nothing Scandalous to the Truth come forth in publick under the Name of any who make Profession thereof; and were it so, that I had ought upon me on Truths behalf to bring to publick view, I should be glad of the opportunity to lay it before such Brethren with whom the Word of Wisdom, Knowledge and Discerning of Spirits dwelt.*

Hence it appears that this Man would seem to be for *Order* and *Society* with such Brethren as he has a good esteem of, and to be so conformable and submissive, as to have their Counsel and Approbation of what he brings to publick view, granting it necessary for the Members of the Church of Christ to take care, *that nothing Scandalous to Truth come forth in publick* which is one main end of our Meeting in *London*, so much struck at and vilified by him——But who those Brethren are, with whom he accounts the Word of Wisdom and Knowledge dwells, and before

fore whom he would lay what he would bring to publick view, for their Care and Approbation, he tells us not; but we may eaſily gueſs by his high Characters of *Ancient and Honourable Friends, Labourers in the Goſpel*, &c. And whether they did ſee and approve of this confuſed ſcandalous Book of his or not, is beſt known to themſelves; either they did, or they did not; if they did, then by his own Inference they are entituled to the matters contained in it; if neither of them did ſee and approve of it, then that omiſſion contradicts his own pretence, it not being probable that he can juſtly plead he wanted opportunity to lay it before any of his honourable Brethren in two or three Years time.

Third part, pag. 82. *There is great need for every one to watch againſt a Cenſorious judging Spirit, leſt whilſt they are judging their Brethren, they themſelves become caſt-awayes.* p. 83. *It behoves every one diligently to watch, that we judge not one another by reaſon of theſe differing Exerciſes*, &c.

Obſerve how well this man can Counſel others, but how contrary thereto he acts himſelf, in giving forth ſuch a cenſorious judging Book, as he has done, tending to render many Innocent Perſons and People *Apoſtates* and *Innovators*, wherein he is far more loud in his Charge and Exclamation

than in his Proof or Instances of that *Apostacy* or those *Innovations*. But if he could prove such *Innovations* or *New matters in Discipline* or *differing Exercises therein*, as he would Insinuate, which yet is not granted him, then by his own rule he ought not to have brought forth his Censorious Book, but rather have watched, and studied to be quiet.

Pag. 80. *I would not be understood to judge Apostles or Elders, when they shall find freedom from the Lord (being met together) for giving forth any thing by way of Recommendation to the Consciences of their Brethren.*

Answ. We know nothing given forth (as Duty to God or Man) to be practised among us by Apostles or Elders, but what is in Truth intended (at least) to be recommended to the Consciences, and hath an Answer and Reception in the Consciences of Friends in Truth; what we write or preach on behalf of Truth and true Religion, is recommended by Divine Authority and Evidence, in the Apostles sence, *by the Manifestation of Truth, commending our selves to every mans Conscience in the sight of God*; and this may be either by good *Exhortation, Counsel, Admonition, Reproof, Judgment, Testimony, Warning, Charge, Command, &c.* all which the holy Apostles used. But it appears our Opposer has another sence of *Recommendation*, as leaving matters more indifferent and loose,

by

by way of doubtful *Propoſition*, as on theſe, or the like Terms, viz. *You are not Bound to ſubmit, whether you ſee it your Duty or not.*

And whereas this Perſon is frequently judging our Friends for *Impoſition, Innovation, &c*, We would be underſtood, that thoſe things commended among us, as neceſſary for good Order and Holineſs of Converſation, are not recommended doubtfully, or upon meer Suppoſition, nor as Matters of Indifferency to be Practiſed or Rejected, but in Faith and full Aſſurance, as anſwering God's Witneſs and Truth in the Conſciences, and that ſuch will meet with a tender Reception (and not Oppoſition) in all tender and upright Hearts.

Diſaffect. XLIV.

Third part, pag. 83. *Amongſt the Primitive Believers, there were ſuch as practiſed Circumciſion; ſome made Conſcience of keeping a Day, and ſome that abſtained from eating Fleſh, and others that did not; and yet a* Chriſtian-Liberty *and* Forbearance *was ſo Exerciſed, as that they were not to be judging one another about theſe things; and that we find not, that theſe Differing Exerciſes in a* CHRISTIAN *Liberty did ſubject any of thoſe Believers exerciſed therein, to the Cenſure of being out of the Unity of the Body.* And 5th part, pag. 75. on *Gal.* 5. 2. & 4. 9, 10, 11. to the

ſame

same purpose he saith, *Yet this did not at that time condemn that* CHRISTIAN-LIBERTY *and Forbearance, which the Apostle before approved, in and with respect unto such as made Conscience of Circumcision, and the Observing of Days, before they had so received the Spirit as to be led out of it, that is, many of the Believing* Jews, *whom* (he saith) *the Apostles did not condemn the same in, until by Faith they saw beyond it*, 3d part, pag. 81.

Observe.

Here it is evident what kind of *Liberty* this Person would Introduce an Indulgence of, under the Notion and Title of *Christian-Liberty*; but his Mistake in this matter appears very great; for he takes that to be *Christian-Liberty*, which was no other in it self than a Legal Bondage or Servitude, as *Circumcision* was with the *Legal Observation* of days, which were not only Shadows and meer Types abolished by Christ, and nayled to his Cross (as inconsistent with that Evangelical Dispensation the Apostles and Primitive *Christians* were in) but also counted a Yoke and Bondage, *Acts* 15.10. *Gal.*5.*cap.* and not a *Christian-Liberty*, their Testimony was absolute for Christ's abolishing and ending these Types and Shadows under the Law; but Christ did not abolish Christian-Liberty, nor did the Apostles forbear their absolute Testimony

Testimony to Christ, as the End of the Law, because many of the *Jews* did not see the end of things abolished, nor yet did they tell them, that they were in a Christian-Liberty in the Practice of Circumcision, or those things abolisht, but that the Vail was over their Hearts, that they did not see to the End of things abolished: We grant there was a *Christian-forbearance* towards the weakness of believing *Jews* in *Circumcision*, &c. but not a *Christian-Liberty* declared in the Practice thereof. Our Opposer has greatly erred in this point, and extended his Liberty too far in this, and many other matters, and not only so, but hath manifestly Contradicted himself, having in his first part, pag. 73. confessed, *That the Labour of the Apostles of Christ in the Primitive dayes was to draw the outward* Jew *off from the Observation of these Ordinances, which were established by the Appointment of God himself, having exalted instead thereof the Word nigh in the Heart, and the Law written therein.*

See now how inconsistent this Mans Work is; surely the Apostles did not Labour to draw them off from a *Christian-Liberty*, nor the Exercises thereof; and did not the Apostles witness to the *Inward Circumcision of the Heart, by the Spirit*, as well as the *Jew* inward and *Law* inward? This man who is thus Discomposed in his Work, should not have meddled

meddled so much with points of Divinity, which he appears so little skilful in; he Dreams so much of Liberty, that he is greatly bewildered in the Mannagement of it; and what is the Tendence of his Work, but to *Invalidate* the *Christian Authority, Care* and *Oversight* that God has set up in his Church and People among us?

The Case further Explained.

But to take *W. R*'s Notion of *Christian-Liberty* in the best and most Charitable Sence of his Intention, *viz.* not to judge one another about the outward Circumstances of Discipline, nor urge them with Severity, on *Rom.* 14. 1, 2, 3, 4. *Him that is weak in the Faith receive, but not to doubtfull Disputations; One man believeth, that he may eat all things; another, who is weak, eateth Herbs: let not him that eateth, dispise him that eateth not; and let not him that eateth not, judge him that eateth; for God hath received him:* And Vers. 5. *One Man esteemeth one day above another, another esteemeth every day alike; Let every man be fully perswaded in his own Mind.*

We do testifie in the Name of the Lord Jesus Christ, that where this is really the case of any one weak in the Faith, who is under some private Scruple or Dissatisfaction of Conscience, yet peaceably minded, and having his

his Faith to himself, there ought to be *Christian Tenderneß* and *Forbearance* towards such, and no urging with *Severity*; for too much of that (we mean of *Severity*, or *Zeal without true Knowledge or Wisdom from God*) may possibly discourage the weak, drive and scatter from Truth into Prejudice, and make some Desperate, Hard, and Careless; but tender Perswasion and Instruction towards such is needfull; and far be it from us to be *Severe* in such Cases; the Lord Jesus Christ hath taught, and daily teacheth his Servants how to bear the Burden of the *Weak Ones*, and their Weakness and Infirmities, to help them, and not drive them out for a *Private Difference in Opinion* or *Judgment* in one that's peaceable (though but Weak) may be better born than *Publick Opposition* and *Contention* in the Church. But where Persons may differ only in Judgment, in some outward Thing or Circumstance from the Society they belong to, and yet will be Contentious, Strive with, Oppose and Disturb their Brethren, or the Meetings they belong to, and seek to make Parties, raise Animosities, sow Discord and Strife, cause Divisions and Seperations, Whisper, Murmur, Backbite and Complain against their Brethren, who are Unanimous and Conscientious towards God, in what they believe is Convenient and good Order, the Opposers

Imagining

Imagining themselves to be stronger and wiser than all the rest, not being content to be quiet, nor to demean themselves peaceable under their differing Opinions; this is not Tender, Brotherly nor Sociable, but to be avoided, and they marked; *Mark them that cause Divisions and Offenses, and avoid them: If any Man lust to be Contentious, we have no such Custom in the Church of Christ.* There can be no *Unity* in orderly proceedings in the Church without *Love* & *Concord*; there can be no true *Society* held without *Agreement*, *Due Order* and *Method*. Be of One Mind, be of One Judgment, be of One Accord, do all things without Murmuring and Disputings, let nothing be done through Strife or Vain Glory; whosoever would appear to be Elders and Overseers in the Church, and be at Variance, and do not accord with faithfull Brethren in publick wholsome Counsel and Advice to the Younger sort, nor to agree in due Methods and orderly Proceedings, these are Wrong, this their way tends to distract those that are weak in the Faith, who should be helped by good and Unanimous Counsel and Advice. Those that mind not Peace nor Unity & Concord with their Brethren, in due and *orderly Proceedings*, are not fit to advise others; they had better keep at Home than disturb Meetings, and confound the Weak; 'tis a shame for

for such to undertake the Place or Office of Elders, Overseers and Counsellors of others, who are neither Sound nor Unanimous in Judgment and Advice themselves, (with them who are for Peace and good Order, and to prevent Reproach and Scandal) but are ready to let Loose Youth, and let up a Spirit of false and fleshly Liberty, under pretence of *Conscience*. For Instance, set Case two Young Persons about to propose their Intentions of Marriage to a Meeting, shall pretend a Scruple of Conscience (whether from themselves, or as they are prepossest by others) for not proposing it a Second Time, and some pretending to sit as Overseers in the Meeting, take part with them, abet and plead for such Liberty therein against coming a Second Time, and against the Sence of a great part of the Meeting, who are Tenderly and Conscientiously concerned for that good and needfull Order of proposing the Marriage Twice; they that oppose this, and plead a Liberty to come but Once, are therein Unsociable, and what they stand for is not in Reality Tender Conscience, but Flesh and Fleshly Will; it looks not like the pure Spirit, but Flesh; nor like Tender Conscience, but Self-Will and Humour. What! a Tender Conscience against so much Patience, Temperance and due Order, as to forbear Consumnating the Marriage

Marriage until laid before the Meeting a Second Time? and that both for Example to others, and Satisfaction of the Meeting, touching the Parties Clearness; there can be no Honest Pretence of *Conscience* for such Irregularity, Hasty and Abrupt Procedure. *Let all things be done Decently and in due Order; our God is the God of Order, and they that fear him love good Order.*

Now 'tis evident, our present Controversie lies not with Persons, that being weak in the Faith scruple *Meats*, and *Esteem one day above another*, nor with such as do Conscientiously scruple to proceed with us in some Outward Matters of Order or Discipline, and desire only to wait in quietness until satisfied by inward Light and Conviction; but with some few Persons that think themselves Strong, and Wiser than all their Brethren besides, and thereupon are Restless and Turbulent in their Opposition and Gainsaying Spirit. So that the Case in Controversie or Difference may be in General thus stated, *viz.*

They cry out, Imposition, too much Severity, Urging with Severity, &c.

We complain of OPPOSITION against things (in themselves Innocent and Needfull for due Order) and against drawing back into a *Laborrine* Spirit, Contempt and Gain-saying in *W. R.* and a few that are his Abettors.

They

They cry against outward Forms, Methods and Order, Visible Form of Church-Government and Discipline, pretending a fear of getting too much into the Form, going from the Power, Inward Teacher, &c.

We may rather plead, a fear of the other Extream, *i.e.* that by opposing *Forms*, due *Order* and *Methods*, they'l be so in *Form* confused and void of good Order, due Methods and Discipline, that they are in danger to let up a *Libertine* Spirit, Looseness, Ranterism, Wilfulness and Contempt in Youth against the godly Care, Overlight, good Government and Order in the Church of Christ, that through their neglect of true Judgment, due Care and Order, they'l let in *Ranterism* and Confusion, and the Spirit and Anarchy of the Ranters over them. This is our serious Sence and State of the Case, which we recommend to God's faithful Witness inward, and to the Consciences of all sincere tender-hearted Friends, who are zealous for God's Glory, and the Honour of his holy Name and Truth.

Disaffect. XLV.

Preface, pag. 11, 12, 13. W. R. on G. F's words, in a Letter from *Amsterdam*, the 14th of the 7th Moneth, 1677. he thus cites *G. F*'s words, *viz.* "And you that have given "your Testimony against that Spirit, stand

"in your Teſtimony till they anſwer by "Condemnation: And do not ſtrive and "make Bargains with That which is out of "the Truth. Againſt which *W. R.* proceeds thus, viz. *Clearly ſhews a deſign of Impoſition, and that ſo far as in him lies, to obſtruct Friends from Bargaining with ſuch whom he condemns. By which, if his meaning be, that he would not have Friends to diſcourſe with ſuch, nor yet to agree about any orderly Conference, in order to a Reconciliation, or hearing of Differences; then his own Practice afterward condemns his own Direction, in ſubmiting to a limitted Meeting with me within the City of* Briſtol, *in the* 12th *Moneth,* 1677. *Gainſayers were to be convinced by ſound Doctrine—— And whether 'tis not Rational to conclude, that G. F. who endeavours that others ſhould avoid ſuch Conference, doth not give juſt cauſe of Jealouſie, that he is of that Number, whom the Apoſtle reputed Ungodly, Vain Talkers and Deceivers? But if otherwiſe his meaning be, that ſuch whom he condemns, have no right to Bargain, Buy or Sell, until they anſwer by Condemnation, then I may juſtly term that to be a* Mark of the Beaſt, *ſpoken of* Rev. 13. 17. *where 'tis thus ſaid,* No Man might buy nor ſell, ſave he that had the Mark or Name of the Beaſt. *Let the Reader take either of theſe two Meanings (for a third I cannot think of.) And 'tis the Mark of a Deceiver, of ſuch as dwell on the Earth,*

which

which are the Terms wherein John (Rev. 13. 14.) described the Beast. He that hath an Ear to hear, let him hear.

Observe.

He gives a Positive Judgment against G. F. as a Deceiver, upon his own Uncertain Suppositions of his meaning. And that because he cannot think of a Third, he supposes doubtfully G. F's Meaning two wayes, that is, if his meaning [*By not making Bargains*] be, that he would not have Friends discourse with such, or not buy or sell with them (concluding it must be the one or the other of these, by bidding the Reader take either of these two Meanings) and 'tis the *Mark of a Deceiver, the Mark of the Beast*, &c. He has falsly supposed two Meanings, or two [*If's*] and thereupon given his Positive Judgment to render *G. F.* a Deceiver, comparing *Him* with the *Beast*, and as causing others to receive his Mark, *&c.* And what for? but for Exhorting Friends to keep to their Testimony against that Spirit, (to wit, the Spirit of Division and Seperation) and not to strive and make Bargains with that which is out of the Truth. The true Intent whereof was *not to make Peace with that Spirit in its own Terms, nor to come under it contrary to Truth's Testimony*; but *W. R.* turns the words from *Spirit* to *Persons*; whereas *G. F's* mean-

ing could not be to forbid Friends having any Discourse or orderly Conference for the Convincement of the Persons mistaken thereby, nor yet to forbid Friends buying and selling or Trading with any of them; therefore W. R's supposed Meanings are both False, Dark and Silly, and his positive Judgment Wicked and Malicious, void of all Sincerity, as well as of Reason or good Argument; and if *it be accounted plain Forgery materially to alter the Sence of another Mans words*, as *W. R.* confesseth, 5th part, p. 81. then is he himself guilty of plain *Forgery* in this case; for he hath so materially altered the Sense and Meaning of *G. F's* words. And W. R's Comparison betwixt G. F. and the *Beast*, and between answering by *Condemnation*, and the *Mark of the Beast*, are Absurd, Malicious and Wicked, as if he had told us, That G. F. in advising for Condemnation upon that Spirit of Division, did advise Persons to receive the Mark of the Beast; and on the other hand, that the Beast in causing both small and great to receive his *Mark*, did cause them to own Condemnation upon that Spirit of Division: We never had such a Description given of the *Mark of the Beast* before. And why did W. R. draw his supposed doubtful Meanings on his [F's] and give his positive Judgment against G. F. as a *Deceiver*, causing men

to

to receive the *Mark of the Beast*, &c. without first enquiring of, and hearing G. F. give his own Sense and Meaning? Is not he herein condemned out of his own Mouth? even in that which he has much pleaded and insisted upon, to wit, in his enveighing against *Judging any man without hearing him*; *Judging the Merit of the Cause, without hearing the same*; *Judging and Censuring a Person Unheard, in the Defence of himself*, as being a *Grand Mark of Apostacy*: Has he not greatly condemned this in his *Preface*, and other parts of his Book? and that upon the Law and Manner of the *Romans*, citing *John* 7. 51. *Acts* 25. 16. and yet now is found presently after Accusing and Condemning a Person without any Judicial hearing Face to Face, upon his own Malicious Suggestion, contrary to the plain Intent and Sence of his words; whereas if he had first heard the Person accused Face to Face, no doubt but he could have given him a *better Meaning* upon his own words, than either to forbid Friends convincing Gainsayers, or buying and selling with them. But his great pretence for this false Interpretation is what he says in his Marginal Note, of *One of his Correspondents that hath been Partner with him in a Merchandizing Trade, breaking off dealing with him in Partnership*, giving for his Reason these words, *viz.* I CANNOT BUT REASONABLY

EXPECT, THE HAND OF THE LORD MAY BE AGAINST THEE, AND THAT PERADVENTURE IN THE THINGS OF THE WORLD. The Person's Name *W. R.* omits, which if he had told, would not have added any weight to his Cause, nor Credit to him in Religious Concerns. However, it appears, this his Correspondent had a Concern and Fear upon him, according as he expresses, which no wayes proves, that *G. F*'s words were intended to discourage him or others from buying and selling with him. 'Twas his own Concern and Care, who so broke off with *W. R.* which is none of *G. F*'s or any of our Business. Let *W. R.* consider what Occasion he has given to provoke the Lord against him, by his Envy and Bitterness against his People.

And whereas *W. R.* 5th part, pag. 87. cites what *John Story* said to the matter of Charge contained in *Henry Sweeting*'s Certificate, viz. *That these are not the first Lyes G. F. hath reported both against my self and the Meeting they call Seperate; he hath not given us ground of late Years to expect any Right of Justice from him.*

Whereby (if these be *J. S.* his words) he takes it for granted, 1*st*, That the said *H. S.* his Certificate contains nothing but Truth in the Citation of *G. F*'s words. And

2*dly*,

lly, He gives positive Judgment, that *G. F.* has reported Lyes therein, as not being the first Lyes. Howbeit, the Charge, as laid down and contained in the said Certificate, *G. F.* denyes, as a Perversion and Confounding his words, yea, as *Horrid Lyes*, except that of *Drunkards* and *Swearers*, as *W. R.* has cited *G. F*'s Answer and Negation before *H. S.* his Certificate, 5th part, pag. 83. We think, that *J. S.* should not have taken the words so Hardly and Censoriously up against *G. F.* until he had been sure *G. F.* would have owned them directly, as laid down by *H. S.* and that upon a fair hearing Face to Face. Now the Question is, whether *W. R.* and *J. S.* have heard *G. F.* and his Accusers, Face and Face, concerning this Matter whereof he is accused by *H. S.* before he was *Condemned* and recorded as a *Lyar* therein? If not (as we presume they have not) then whether they have therein done Judicially and Justly, according to their own Pretentions of Justice and Right, and their severally declaring *against condemning any man before heard; judging and censuring him when unheard in defence of himself, concerning the Crime laid against him?* And if it be a grand Mark of Apostacy and Persecution so to do, as *W. R.* signifies, we would know how they can escape their own Judgment herein, thus to condemn a Person, and that

in Print, before he be heard or duely tryed in the Case? And seeing also W. R. 2d part, pag. 76, 77. thus saith, viz. *That which to us seems to aggravate the Offence of the Sixty Six Subscribers is this*, J. S. *doth POSITIVELY affirm, That a great part of the Subscribers never spoke or sent to him about the matter; we have great cause to doubt, that not a few, but many of the Subscribers* (IF NOT ALL) † *have given Judgment without hearing of either Party.*

† Can this be justly Insinuated, when many of them had heard both Parties at *Dronell*, in Matter of Fact: And why does W. R. take no better notice of the Advice given by the said Subscribers, for Reconciliation? And can he think that none of them could shew Reason for such Advice and that from their own Knowledge, who were Persons of more Credit than himself?

Now we may still Question, 1*st*, Whether *J. S.* and *W. R.* did ever speak or send to *G. F.* (the Party accused) in this matter, *before* they condemned him to such Infamy (as *W. R.* hath recorded him in Print) for a *Lyar*.

2*dly*, Whether *J. Story* gave way to, allowed or advised, or doth really own the Printing of what he saith to *H. Sweeting*'s *Certificate* against *G. F.* *J. S.* his plain Answer hereunto may justly be expected.

3*dly*, The Question is also, whether *H. Sweeting*

Sweeting, and the reſt that Certified a-gainſt *G. F.* on this point, were not a Party againſt him, when their Certificates were written?

4thly, Whether their Certificates do not ſo much vary in their relations, as may juſtly render them of leſs Credit, and to be looked on as from Parties ſet againſt *G. F*?

H. Sweeting certifies *G. F.* did ſay, "*That* "*to the Seperate Meeting there was Whores and* "*Rogues, Drunkards and Swearers, and that* "*there came a couple to be Married, and one* "*ſtood up and ſaid, Maſter* Story, *I take ſuch* "*a one to be my Wife*, &c.

M. B. teſtifies to *G. F.* thus, viz. "*That thou* "*ſaidſt, Maſter* Story, *I take ſuch a one to be my* "*Wife, and I take ſuch a one to be my Husband,* "*and eat Bread and drink Wine, go together* "*like Whores and Rogues.*

See now how various & differing the Certificates are, as between ſaying, That *to the ſaid Meeting there was Whores & Rogues, Drunkards*, &c. and *go together like Whores and Rogues*, &c.

Seeing theſe Certificates are ſo differing in the manner of ſtating the matter; the Queſtion is, whether theſe Perſons might not miſtake in both upon failure of Memory or Prejudice, and might poſſibly miſ-place the Words, if ſpoken? However they might have been better imployed than to make ſuch ſorry Certificates, and ſo might *W. R.* than

to

to publish a Judgment upon them without any Judicial hearing of the Parties Face to Face.

And as for *E. P.* he appears angry against *G. F.* as one willing to be his Accuser, casting on him this perverse Insinuation, with an [IF] viz. *So* IF *he did speak a Rabble of Lyes of People behind their Backs, be it upon his own Head.*

W. R. has publisht this doubtful and infamous Insinuation among his Testimonies against *G. F.* and its pretended in vindication of Truth too, pag. 84, 85. part 5. And not only this, but there's another [IF] against *G. F.* in *E. P*'s pretended Testimony, viz. *as IF he had surrounded the Countries to get up all the Miscarriages and Failings done and committed in time past*; Was ever such senseless Testimonies Printed before? Herein *E. P.* has neither appeared Impartial, nor done Friendly, nor as he would be done by; howbeit, to do him Right on the other hand, we understand that he gave not his consent to the Printing these angry Words of his; how willing therefore was *W. R.* to rake up gather and receive any pittiful sorry Stuff up and down the Nation, to help to make up his partial, confused and revengeful Book withal?

Disaffect.

Diſaffect. XLVI.

About Fleeing in Times of Perſecution.

W. R. 1ſt part, p. 30. *Neither can we be at unity with the appearance of that ſpirit in any one that villifies others for Fleers in time of Perſecution —when ſuch an one hath appeared a Fleer himſelf.* This compared with *W. R*'s Charge in his Letter to *G. F.* dated the 3d day of the 10th Moneth, 1677. pag. 93, 94. 4th part. *There are endeavours to ſend Papers to and fro, to beſpatter J. S. for going out of a Meeting when the Perſecutors came; yet I know that thou thy ſelf haſt been found in the like Action, and (If Reports be true) the* FREQUENTEST *of any Man that ever I heard, called by the Name of a* Quaker.

Obſerve.

A very high and foul Charge to render *G. F.* a *Flyer in times of Perſecution*, yea, the *frequenteſt Flyer* or Goer out of Meetings, when Perſecutors came, of any man that ever he heard called by the Name of a *Quaker*. Oh ſad! Will any that has known *G. F*'s many and frequent Sufferings, and long Impriſonments for the Truth's ſake, believe this Accuſation, ſo groſly caſt upon him, and that on no better Proof, than IF REPORTS BE TRUE; when doubtleſs *W. R.* could not

not but know such Reports to be false. This is that Judicious and Conscientious Person *William Rogers*, that's so severely set against Censuring and Judging Persons upon Reports, without hearing the Accusers and the accused Face to Face, who thus extrajudicially and grosly hath represented a Person in Print as the *most frequent Flyer* in times of Persecution, of any called a *Quaker*, that ever he heard of, and that upon *Reports*, with an *If*, i. e. *IF REPORTS BE TRUE*, but his pretences of Justice will not hide his manifest Injustice.

It is to be noted that *W. R.* in his 2d part, pag. 88. has Printed these Reports against *Jasper Batt*, viz. *That he went abroad Preaching, thereby occasioning sometimes twenty Pound Fines, sometimes forty Pound Fines to be imposed on the Hearers——whilst his Estate was well secured out of the Persecutors reach.* And yet *W. R.* would be thought a very Just man in this case, by this False and Hypocritical pretence, pag. 89. viz. *We are not willing to accuse on Report*: When it is his frequent Practice against *G. F.* and others, which if he be Just towards *Jasper Batt*, in not accusing him *upon Report*, then he is very Unjust to *G. F.* in accusing and judging him *upon Reports*: And he hath not shewn himself Ingenious towards *J. B.* in Printing those Reports against him, to cast and leave an Odium

upon

upon him, which we are not bound to Credit all, either as undeniable Verities, or as justly stated by him upon bare Report.

And this is not all, as to *G. F.* we must proceed further to find some more likely proofs for his Charge against *G. F.* of *Flying in time of Persecution*, and that is to some pretended Certificates and Testimonies in his fifth part, pag. 62, 63. in the first whereof mention is made, *Of a Meeting held in* Broad-Mead *in the City of* Bristol, *when Persecution attended Friends, and that* G. F. *stood up and spoke in the Meeting, and after departed out of the Meeting at a back pair of Stairs, a very considerable time before the Meeting broke up, and was not taken Prisoner that day; and the ground of his departure at that time, we have cause to believe, was to avoid being taken Prisoner.*

Now *M. G. M. N.* and *A. D.* who are the Subscribers, we are sorry your Names should be exposed in Print to such an impertinent and silly *Testimony* as this, to gratifie an Envious Spirit against *G. F.* and we testifie, the Charge contained in it is no matter of *Testimony*, but an *Accusation* on your own belief, that his departure then was to avoid being taken Prisoner, nor do we remember any back pair of Stairs belonging to that Meeting, but such as were a common passage to it, such Insinuation therefore was not

kind

kind nor friendly. To your *Testimony*, so called, *William James* saith, He also can bear Witness. And also *Nathaniel Day* saith thus, viz. *I believe his so departing was to save himself from being taken by the Persecutors.* [How now *N. D.*? how comest thou in Print, as a Witness for *W. R.*? Look at home and mind thy own condition.]

But to the Matter, we have this to say, That as your *Belief* imports no matter of *Testimony*, so if the *belief* of all those who have appeared a Party with *W. R.* were taken and Recorded for *Certificates* and *Testimonies* against *G. F.* we might have more *strange Testimonies*; suppose they believe as *W. R.* does, and are full of Jealousie, as he is, they might Write and Print such Testimonies as this, viz.

We believe and are jealous that G. F. *is an Apostate, an Innovator, an Imposer of Blind Obedience, a Deceiver, a Lyar, but that hath the Mark of the Beast, the greatest Ester in time of Persecution, that ever we heard of, among any called Quakers*, &c. according as *W. R.* hath represented him; pray what kind of valid *Testimonies* would these be? and of what Credit with impartial Readers? from such as are a party with *W. R.* against *G. F.* Oh Friends! consider what *Impertinencies* and *silly Occasions* PREJUDICE is apt to produce; and we must tell *W. R.* that this kind

of

of his proceeding to Print such pretended *Testimonies*, or rather *Accusations*, grounded on the Belief (or Jealousie) of a Party, is a new kind of process, neither Christian nor Legal; has he heard the Accusers and the accused Face to Face in this matter, according to his own rule? We presume he has not; then what a new uncouth and irregular course has he taken to Infamize a Person in Print, upon *pretended Testimonies* and *Certificates*, without any real Proof or lawful Evidence on any Judicial procedure? At what an easie rate can he Defame and Expose Friends by Name to publick censure in Print? Besides, (Friends, *M.G. M.N. A.D. W.F.* and *N.D.*) your pretended Testimonies bear no Date, as to the *Day* and *Time*, when that Meeting in *Bristol* was held, when *G.F.* departed (as you believe) to avoid Imprisonment, nor as to the *day* and *time* of the making and signing your said *Testimonies*, nor do you shew how long it was between the *time* of the said *Meeting*, and the *making* and *signing* your said *Testimonies*, and we may question whether they were formed and drawn up by your selves, or by *W.R.* or whether you were not drawn by him to sign them? And whether it was by your advice or consent that he Printed them? However, Pray, for the time to come, be you more careful, and no more drawn to sign such Insignificant

scant and Impertinent *Testimonies* or *Certificates* against any Friend or Brother, to gratifie an Envious Revengeful Spirit, as is *W. R*'s.

And now *Samuel Hollister*, how comest thou to expose thy Ancient deceased Uncle's Name in such a Certificate as this? viz. "*I* "*do also remember that my Uncle* Dennis "Hollister *did acquaint me, That* G. F. *did* "*advise him to absent himself from Meetings in* "*time of Persecution.*"

Hast thou herein shewn that Reverent respect to thy Aged, Grave Uncle, as thou ought'st to have done, thus to expose his Name so long after his decease? which doubtless had he been alive, he would either have prevented, or severely reprehended thee for; and we may justly question whether thou hast given a Just and Impartial account of thy deceased Uncle's Words in this matter, when he is not here to answer for himself; to be sure thou hast not given a Circumstantial Account to render it credible to us; and dost thou not know, that Circumstances may greatly vary matters? Nor do we believe that *G. F.* gave him any such general Advice as to *absent himself from Meetings in time of Persecution*; for he absolutely denys it, and says, *He did encourage him to the contrary, when he was able or capable.* Dost thou not know and remember, that thy Uncle

was

was an Aged, Weakly and Sickly man, that much kept his Chamber in Winter time, and therefore sometimes unfit to endure such Hardship and Sufferings as Friends were often exposed to, at Meetings? Was he then meet to expose himself to stand in the Streets, when Friends were either haled out, or kept out of their Meetings in the Streets? Thou sayest thou *Remembrest thy Uncle did acquaint thee*, but thou certifies neither Day nor Year when. And suppose *G. F.* spake any thing in tenderness to thy Uncle, with respect to his Age and Infirmity of Body, it could not amount to any such general advice *as to absent from Meetings in time of Persecution*, he having encouraged him to the contrary. However, could it be Just in thee to expose both thy Uncle and *G. F.* as thou hast done, to gratifie *W. R.* his Spirit of Enmity against Friends, in such a *Certificate*? Whether of thy framing, and whether Printed by thy advice or consent, or not, thou canst best Answer; we do not believe it will be grateful to *Dennis Hollister's* honest Children and Family, to see their Ancient, Grave and Honoured Father's Name thus exposed in Print, so long after his Decease, to gratifie an Envious, Quarrelsom, Proud, Disdainful Spirit.

Disaffect. XLVII.

W. R. 1st part, pag. 31. *Neither can we be at Unity with the Appearance of that Spirit (be it in whomsoever it will) that can Recriminate Men as Tythe-Payers, who have been faithfull in their Testimony, relating to Tythes, and yet adviseth Friends to purchase Tythes, which is G. F's Case, with relation to his Advice unto* Nathaniel Crips *and* Robert Arch, *according as is treated on and proved by Certificates under their Hands.*

Observe.

This indeed is a Heavy Charge and Judgment against *G. F.* and the matter if duely and judicially proved, with the Accusers and the Accused Face to Face, before Competent Persons, would be as justly condemnable, as *for one to judge stealing in Times of Persecution, and yet be the frequentest Bleer himself:* But we question whether *W. R.* hath given this Charge against *G. F.* on any such due and regular proceeding and hearing of both Parties Face to Face, and that before a proper Judicature; but this we presume he has not, although he has given positive Sentence, that 'tis *G. F's* Case, to wit, *To blame men as Tythe-Payers, and yet advise a Friend to purchase Tythes*: But this *G. F.* denyes. Let's Examine the Certificates mentioned, 5th part,

part, pag. 54, 55. which *W. R.* cites for Teſtimony againſt *G. F.* viz.

"*This is to Certifie, &c. That* G. F. *being* "*ſeveral Years paſt at my Houſe*——*I told* "*him,* That in the Pariſh where I dwell there "is both Prieſt and Impropriator, and that "both of them claimed Tythes of the Inha- "bitants; *and amongſt our Diſcourſe that we* "*had there-about,* G. F. *then adviſed me,* To "Purchaſe the Tythes of them: *This he* "*ſpake in Love to me, and I took it no otherwiſe;* "*but if he will proſecute others for ſuch things* "*whereof he is more guilty himſelf, he will much* "*looſe his Honour, and hardly ever recover it.* Thus far *Nathaniel Crips,* dated, the 23d of the 11th Moneth, 1677.

Robert Arch his Teſtimony, *viz.*

"G. F. *being at my Houſe, (as I remember,* "*it was the time that he came into our Country* "*to ſet up the Monethly and Quarterly Meet-* "*tings) and there being ſeveral Writings read* "*of G. F's in which there was written (as I re-* "*member)* That ſuch Friends as did pay "Tythes, ſhould be Exhorted or Admoniſh- "ed, &c.——*In my Garden I told him,* "There was two or three Prieſts, and two "Impropriators did claim Tythe of me, or "of my Land, *&c.*——*Said G. F. to me,* "Canſt not thou buy it? Buy it *(ſaid he) I* "*anſwered him,* That I did look upon it to be

"no odds or difference between paying of it "and buying of it. Dated, the 18th of the 11th Moneth, 1677.

Observe.

We grant, that the *Buying Tythes*, or *Compounding with the Priests for them*, is not consistent (but contrary to) our Testimony; but G. F. positively denyes, that he so advised or intended; there has been some Mistake in the Case, 'tis probable; and here is no date of the day and year when he so advised, in either of these Certificates or Testimonies, as *W. R.* calls them: The one saith, it was *several Years past*; the other says, *as he remembers, it was that time that he came into their Country.* It seems, 'twas several (or many) Years after they had some private Discourse apart with G. F. that they made their Certificates or Testimonies from it, and that upon the Credit of their Memories, which might easily fail them in so many years time; and which incertainty *W. R.* has grounded his Charge and Judgment against G. F. upon, as having advised a Friend to *Purchase Tythes*, thus to make this a matter of Credit against G. F. he layes it down, under the Title of *Testimony*, with his own Judgment presumed on it, to wit, that he so *advised them to buy their Tythes*, which is contrary to G. F's known Testimony

mony and Principle, who has been for ſeveral Years, and is at this preſent in trouble for Non-Payment of *Tythe*, being under proſecution at Law, becauſe he cannot comply with the Plantiff, which is far from buying off his Tythe. And that which renders theſe mens Certificates of leſs Credit, is, that G. F. would have them that paid Tythe admoniſhed: Strange! what *admoniſhed againſt Tythe*, and at the ſame time *adviſe to the buying off Tythe?* that's very Improbable. And why ſhould he adviſe them to purchaſe or buy the Tythes of the Prieſts? For what time, or how long could they ſell them, or give them Title to them? Hath the Prieſt the Tythe any longer than for his Life? and how uncertain is that? But hath not *N. C.* appeared an *Accuſer* of G. F. as being *more Guilty himſelf*, &c? And does W. R. in point of Judicial Proceedings, allow of an *Accuſer* or *Informer* to be a *Competent Witneſs?* we ſuppoſe not; ſome of his Party have diſtinguiſhed between a *Witneſs* and an *Accuſer*; but he has taken *N. C*'s Information for *Teſtimony* againſt G. F. yea, for granted; he has given his Cenſure and Judgment upon it, that G. F. did ſo adviſe to *the Purchaſing or Buying of Tythes*, both of the Prieſt and Impropriators. But before he gave this Judgment and expoſed thoſe *Certificates* in Print, did he Examine and hear all

the Parties concerned Face to Face? Did he Examine and hear all Circumstances on all hands relating to the Accuser and Accused, face to face? We may presume he did not. And who induced *N.C.* and *R.A.* to make and give out their Certificates upon a Private Discourse so many years after? Have they not done Unkindly and Prejudicially therein, and *W.R.* more basely to Print them, and give a Judgment thereupon, without hearing the Parties face to face? Where was his *Justice?* his *Conscientiousness* and his *Legality* pretended, according to his own Plea upon *John* 7. 51. *Doth our Law judge any man before it hear him, and know what he doth?* And *Acts* 25. 16. *For him which is Accused, to have his Accusers face to face, and have Licence to Answer for himself concerning the Crime laid against him*; and not to judge and censure a Person in matter of Fact, when unheard in Defence of himself? has not *W.R.* much pleaded for this Method? but how has he kept to it? Did he hear *G.F.* and *N.C.* and *R.A.* face to face, and *G.F.* answer for himself, and make his own Defence before them? and that before such time as he had exposed and promulgated their *Certificates*, and his *Censure* and *Judgment* against *G.F.* upon them? If not, (as we are apt to think he did not) then what gross Hypocrisie, Irregularity, as well as Unfair and

Un-

Unchriſtian Dealing, is he guilty of? And how Falſe and Inconſiſtent with himſelf is he in theſe matters diſcovered to be? And how will he eſcape the *Grand Mark* of *Apoſtacy* (in his own Terms and Senſe) in judging and cenſuring a Perſon unheard in Defence of himſelf before his Accuſers face to face? Let the Impartial and Prudent judge.

And now, *N.C.* thou haſt known ſomething what belongs to the Adminiſtration of Juſtice, doſt thou not know, that the Omiſſion of Material Circumſtances, in point of Evidence, may greatly alter the Caſe? And what probable Circumſtances haſt thou given in thy pretended Teſtimony? How tender is Common Law and Juſtice in ſuch Caſes? Chief Juſtice *Cook* ſaith, *Quod in Criminalibus Probatione debent Eſſe Luce clariores*, *Cook's Inſtitut.* 3d part, fol. 210. i. e. *That in Criminals, Proofs* (or Teſtimonies) *ought to be more clear than the Light.* And *Michael Dalton* plainly ſhews how many wayes Juſtice may be perverted; amongſt which he mentions, *When they proceed haſtily, without due Examination and Conſideration of the Fact, and of all* MATERIAL CIRCUMSTANCES, *without hearing both Parties; for as one ſaith,* (Qui aliquid Statuerit, Parte inaudita altera, æquum Licet Statuerit haud equus eſt) *He that ſhall Judge or Determine of a Matter,*

the one Party being Unheard, although he shall Judge Aright, yet is he not a just Judge. We do confess, and will grant, That where Matters Criminal of outward Fact or Overt Act are charged, 'tis most safe and judicial to have the Parties face to face, and a fair and equal Hearing and Proof, before Judgment be given. But this is not the Case of *W. R.* who in many things is *Informer*, *Accuser* and *Judge*, and herein has assumed to give Judgment without any such equal Hearing or Evidence.

What Concerns Matters of Charge, Trespass or Crime upon Persons, in common Law and Justice, ought to have fair and judicial Hearing of all Parties, and sufficient Evidence Outward, of the Fact, before Judgment be past; but true Judgment of Spirits, Angels, or Inward States, considered abstractly, without outward Evidence of Matter of Fact (whether they be Good or Evil) this cannot be without a Spiritual Discerning, Inward Sense, or Divine Revelation given by Christ Jesus, whereby both Right and Wrong Spirits and States have been Discovered, even *Satan*, when Transformed as an Angel of Light, and his Ministers, when transformed like the Ministers of Christ. And *W. R.* 1*st part*, *pag.* 2. himself grants, *The Evidence of our heavenly Union to spring from that which neither the Carnal Eye, nor the Carnal*

Ear

Ear could be Witneſſes of: And pag. 24. *We who had believed in the Light of our Lord Jeſus Chriſt, had the Evidence in our ſelves, that we were of the true Brotherhood, and Members of Chriſts Body.* So that he has granted an Inward and Spiritnal Evidence in Spiritual Caſes, which is higher than the outward.

But to the occaſion of N. C's Certificate, aforeſaid, What kind of Diſcourſe could be between him and *G. F.* that he could ground HIS CHARGE upon? (as *W. R.* calls it) Or what Diſcourſe could they have that might any wayes ſeem (in *N. C*'s Apprehention) to look like an Advice, to *Buy his Tythe of Prieſt and Impropriator?* for we are not willing to leave him under the ſuſpicion of a deſigned Forgery in this Caſe, but rather in Charity, to impute it partly to the Infirmity of his Age, and Defect of Memory, that he has thus repreſented *G. F.* as having adviſed him to buy his Tythe, and that this ſaid Certificate was prejudicially drawn from him ſo many years after that private Diſcourſe he had with *G. F.* which he grounds it upon, as 'tis very poſſible and eaſie for an Aged Man's Memory to fail him, in ſuch a Caſe, that is, in making a *Prejudicial Certificate* or *Charge*, upon a private Diſcourſe, many Years after the Diſcourſe, as his againſt *G. F.* was; What then could be the Matter or Subject of that Diſcourſe, which he might very

very likely be Mistaken in? Was there any thing said about Buying off Tythe on any account? To this we may cite *G. F*'s own Answer to *W. R*'s Queries, in a large Manuscript, dated, the 20th of the 9th Moneth, 1678. in these words, *viz.*

"I could hardly have believed that *N. Crips* would have done such a thing, as I told him, when I came to his House, that he did confess he had sent such a *Certificate* to *Bristol* to *W. R.* as I take it. I asked him, *When it was that I should bid him buy off his Tythes, and what Year?* he told me, *He could not tell*——he said it was in the Field, but could not tell what Year; then the thing came into my mind, what I said to him, his Son, and others, about twenty Years since, how that——*H. Lower* came from *Cornwall* to *London*, and endeavoured to Convince several of the Parliament-men how they might ease the Nation of the grand Oppression of Tythe——and to buy off all the Impropriators Tythes, (the manner of the expedient for the Money to buy them off, we here omit) and this I might say would do very well, unto him and several others; but for him to turn this and say I advised him to buy off his Tythes, he doth me a great deal of wrong; and he told me then, it was his Principle to pay his Tythes to the Impropriators

"——I

"——I was ſorry for him, that he neither "writ nor ſpoke to me about it this twenty "Years, I took it unkindly from him; and "if he doth give forth an Hundred Certifi-"cates, and *W. R.* ſpread them abroad con-"trary to what I have here aſſerted, I ſhall "not give Credit to them; none will that "fear the Lord, that knows my Innocency, "and the Falſhood of thy Charges, &c. Thus far *G. F.*

By all which it appears that this *G. F.*'s diſcourſe concerned ſomething *H. L.* had to propound to the then Parliament, to make ſome Proviſion for the *buying off the Impropriators Tythes*, and not to adviſe him or any perticular Perſon charged with thoſe *Tythes* to buy them off, ſuch a miſtake does greatly alter the Caſe: And we may add, that whatever the private diſcourſe was between *G. F.* and *N. C.* when in Friendſhip and Kindneſs, was it not very unfair and unfriendly in *N. C.* to frame a *Certificate* thereupon ſo many Years after againſt *G. F.* and not only ſo, but to put it into the Hands of *W. R.* an *Adverſary* to *G. F.* and others, and then for *W. R.* to expoſe it in Print, as a Charge againſt *G. F.* to make him a Tranſgreſſor, an Adviſer to that in *Private*, which was contrary to his Teſtimony in *Publick*, which *G. F.* hath ſo plainly denyed, and teſtified againſt.

But

But *N. C.* we would ask thee a Question or two farther:

1*st*, Whether two Publick Friends in the Miniſtry, after a Meeting at *Nailſworth*, in the 6th Moneth, 1679. did not ask thee, *Whether thou gaveſt thy Advice or Conſent, that* William Rogers *ſhould inſert thy Certificate concerning* George Fox, *about buying of the Tythes, in his Paper or Letter which he ſent to the Yearly Meeting before; and whether thou gaveſt* William Rogers *any order ſo to Publiſh it to the Nation, as he endeavoured in his Paper?*

2*dly*, Whether thou didſt not then give this Anſwer, viz. *NO SURE; I gave no ſuch Advice; I knew nothing of his ſo doing; he had no order from me, to ſpread it any further, than to produce it at* Briſtol, *if there was occaſion, when G. F. went down thither, I hearing that he then intended to proceed or give Teſtimony againſt* J. S. *and* J. W. *concerning Tythes, and I was deſired to give that Certificate, only to produce then at* Briſtol, *if there was ſuch occaſion, not expecting it ſhould have gone any further?* Canſt thou deny this to be thy Anſwer?

3*dly*, We deſire to know, who it was that deſired thee to give that Certificate?

4*thly*, Whether thou gaveſt any order to *W. R.* to put thy Certificate in Print againſt *G. F?* and whether or no thou doſt now approve of his ſo doing?

And we do not find, that *W. R.* doth clear himſelf

himself from the Censure of *breaking Covenant*, in his sending forth a Relation of some Passages discourſed on between himself and other Friends at *Briſtol*, in the 12th Moneth, 1677. with his own and *William Ford*'s Name to it (Entituled, *A brief Relation of ſome Paſſages happening among the People called* Quakers *at the City of* Briſtol, *ſince the late coming of* George Fox, George Whitehead *and* William Penn, *in the 11th Moneth*, 1677.) contrary to the Propoſitions and Agreement made between *William Penn* and himſelf, &c. by his alledging, that in that Agreement, *There is not a word intimating, that no other Relation ſhould go forth; and that there was not one word of Covenant or Agreement, that any Perſon ſhould be obliged not to ſend abroad a Narative, whether it might relate to all, any or either of the Meetings*, part 5. pag. 15, & 88.

Whereas he knows the Method was mutually agreed upon, for a *Narative* or *Record of all that each Party thought fit to have written, and which ſhould be finally agreed by both Perſons, to be a true Record, Minute or Memorial of the Conference; and that any Friend preſent had the Liberty to ſpeak his or her Mind; and that every ſuch thing ſaid by Friends on either ſide, if deſired, might alſo be recorded*, as more fully intimated in the firſt and third *Propoſitions* agreed upon, 5th part, pag. 10, 11. and that *all things ſo agreed on to*

be

be Recorded, should be subscribed by both Parties, and by, at least, six Credible Persons of each side, as in the second Proposition.

Now though this could not be done at the end of each Meeting, as was proposed, (for want of Time and Opportunity to read over and Correct what was done, for such mutual Subscription) yet neither the *Agreement*, nor the *Intent* of it gave any Liberty for one Party *alone*, without the other, to send out a *Narative* or *Relation* of Passages relating to any of those Meetings, as *W. R.* did send out a Relation containing divers *Reflections* and his *Disaffections*, which were the very subjects partly debated on, without the *Answers* of those Friends charged by him, wherein we cannot perceive, that he either acted justly, or as a man keeping to the Agreement in that matter, but the contrary; and therefore his saying, *That there was not a word intimating, that no other Relation should go forth:* This appears a mean shift; he might as well say, that in the *Agreement* or *Covenant* made, for the manner of proceeding to, and subscribing a Narative or Record by both Parties, there is not one word, that either Party should do contrary, or send out any Narative prejudicial to the other Party, contrary to that Agreement or Covenant; no, what need of any such word? 'Twere absurd, the Method and Rules were agreed upon for a Narative

rative or Record, by mutual Consent and Subscription, and *W. R.* hath done contrary, in sending out a Prejudicial, Partial and Reflecting Account of his own; therefore hath *W. R.* therein acted Irregularly and Unjustly; and there is in being & readiness a fuller Account & Demonstration of his Perfidious and Injurious Proceeding, contrary to Agreement in this Case; and therefore we do not understand, that he has gotten himself from under the aforesaid Censure, but that the more he strives in it, and other Matters (that we esteem him justly charged and chargeable with) the more he will but manifest his own impertinency, as he has in this and many other Cases.

Disaffect. XLVIII.

In *G. F's* Questions to *J. W.* 4th part, pag. 8. *Question* 3. Whether didst thou read or consent to be read in a Quarterly-Meeting at *Kendall* a Paper that directed, that the Way of Truth should be as the Way of a Ship in the Sea, or such like? [He Answers thus, *viz.*

Answ. *Nay; but if they mean no Impression of Form left behind, I like it well.* (And *J. S.* gives this Answer, viz. *I consented to a Paper that had some such Words, but knew not 'twas* A. Pearson's, pag. 13.)

Observe.

Observe.

We are wholly dissatisfied with this *Answer*; yet in point of Charity we may suppose, that they intended not to exclude the Power of Godliness from having its remaining Impressions upon the Hearts; but how this can be without leaving any Impression of the Form of Godliness, appears not consistent with our ancient Testimony, viz. *The Power brings forth its own Form, there is the form of Godliness, the form of sound Words, the Example of Christ and his faithful Followers and Ministers, the Foot-steps of the holy Flock of Christ which we are to walk in*, as *J. W.* but a few Words after his *Answer* in the same page granteth. But what a sad thing would it be if Friends in our Age should give way to such an Opinion, as to leave no *Impression of the form of Godliness* upon their Children that succeed them, who are to be trained up in the way that they should walk in the fear of God? It had been more safe and clear for *J. W.* to have testified against the precedent VVords, viz. *That the Way of Truth should be as the Way of a Ship in the Sea*, than to allow them such a meaning and likening as no Impression of Form to be left behind; for in *Prov.* 30. 19. where the VVay of an Eagle in the Air, the VVay of a Serpent upon a Rock, the VVay of a Ship in the midst

midſt of the Sea, &c. are mentioned, it follows, that ſuch is the Way of an *Adultrous Woman*, verſ. 20. Her way is compared to that of a Ship in the Sea, &c. but ſo is not the VVay of Truth: VVe hope in the Lord, that both the Power and Form of Godlineſs, Chriſtian Order and Examples in our Age will have laſting and remaining IMPRESSIONS on many Souls for Ages to come.

Diſaffect. XLIX.

Fourth part, pag. 31, 32. VV. R. *Pride muſt have a fall; and that my Perſwaſion is, the Lord hath ſuffered this great Evil to come upon him, and to be thus manifeſted unto thoſe who have profeſſed his Name, that they may have no dependency on any other Name, that may be given under Heaven, but the Name of Jeſus, the Eternal Son of the Living God.*

Obſerve.

We are not only greatly diſſatisfied with the ſevere judgment contain'd in theſe words againſt G. F. to his defamation, but alſo with the more general Cenſure, unjuſtly inſinuated thereby againſt ſuch as profeſs the Name of the Lord among us, as having been, at leaſt, in danger of a Dependency on ſome *Other Name* under Heaven, than the *Name of Chriſt Jeſus*, the Eternal Son of the Living

God: This is to expose Friends to the Jealousie and Suspition of their Enemies and Persecutors, as for being incident to Idolize and set up *Mortal Man*, or the *Name* of some *Mortal*, above the *Name of the Eternal Son of God, for Salvation*; which we abhor, as Idolatrous, and contrary to the Testimony and Sence we have of the Son of God revealed in his People for Life and Salvation.

Disaffect. L.

Fourth part, pag. 43. in *J. W*'s Letter to *G. F.* are these words, viz. *If* J. N's *Opposition consisted in* NOT REPROVING HIS COMPANY, *when they Bowed to him, and Cryed*, HOSANA; *let it be a Warning to thee, and Reprove* THY COMPANY *when they give thee the Titles and Honour due to the Highest.*

Observe.

[REPROVE THY COMPANY, &c.] An Odious and Foul Aspersion, as well as General, upon all that have a tender Respect for *G. F.* for who else can he term his Company? and we utterly detest and abhor both the Accusation and Practice of giving to any Creature the Titles and Honour due to the Highest: And what is the Tendency of such Reproach, but even to render many Innocent Friends *Blasphemous?* and consequently

ly (and especially, as now in Print) to raise great Enmity, Persecution and Contempt in Truth's Adversaries against *G. F.* and others, if the Lord did not prevent, and stand by the Innocent? Is it possible such bitter Invective words should proceed from J. W. against his Elder Brother, and other Friends? 'Tis real matter of Grief unto us, to see such black Lines from him, who has known better things: And set Case any in Weakness have spoken too highly, unadvisedly or unwarrantably, out of an esteem of any Person, could it be either tender or like a Christian Spirit, to expose them to the World, to the Reproach and Fury of their Adversaries? Has not this been the way of our *Professt Enemies* to render some Friends *Admirers* and *Adorers of Persons* or *Creatures, setting up Man, &c?* What better, in these Cases, do these professed Friends than *John Bunyman, Robert Rich, Jeoffery Bullock, Controversie Ended, Tyranny & Hypocrisie, Quakers Quibbles, Spirit of the Hat,* &c? [Perverse Pamphlets] Oh *John!* where is the Antient Love, Tenderness and Regard to the Honour of Truth? Thou hast known many of us understand better than to Idolize Men or Creatures. How came thy Letter in Print, wherein thou hast shewn so much Harshness and Severity against *G. F.* and those thou slightly termest HIS COMPANY? Dost thou not

know, that this kind of smiting at *G.F.* and those that own him (or have a tender esteem of him) tends to bring the People called *Quakers* into *Infamy* and *Reproach*, and to add to their Affliction, by smiting at them through him, or smiting them upon his Back? And canst thou reasonably think, thou serveſt Truth's Intereſt by such kind of smiting at thy Brethren and Fellow-Servants, as thou hast formerly esteemed them? And did W. R. Print these thy Letters by *thy Advice or Order*? or did he do it *Voluntarily on his own Head*? And dost thou own his Printing them, or not? If thou art but so far unconcerned in his Work, as not to approve or allow of his thus Printing, we desire thy plain and ingenious Answer; and whether *W. R.* has rightly cited thy words, which we have recited, and complain of?

Diſaffect. LI.

Part 4. pag. 77, 78, 79. In another Letter of *J. W's* to *G. F.* are these Passages, *viz. It may be feared, many do Eye more the Orders from thee, than they Eye the Lord in them, accuſing and judging all out of Truth, that Practice not with all speed from them, using all* FORCE *they can deviſe, according to the Power they have, to Compell all to them, Cenſuring all Friends out of the Unity, that come not to Practice with them, which is the greateſt Penalty and Perſecution they can*

can Inflict for WANT OF OUTWARD POWER.

[Compared with the following Paſſage, pag. 78, 79. viz.]

For the Enemy of Truth hath taken occaſion from thy Orders, to beget a falſe Birth in many ——And Angry Proceedings about them, of late declare, which was not before in our Age, neither did Heads nor Horns of the Dragon appear to caſt down the holy People, by lying againſt them, ſaying, that they oppoſe the holy Orders; and by approving of ſuch Proceedings is Satan let looſe in our Time, to deceive; and all that ſee his Transformings, he caſts Floods out of his Mouth againſt them, to carry them away, and caſt ſuch to the Earth, wanting nothing to effect his Deſign but the OUTWARD POWER *to carry them on to* KILL; *for his Wrath is againſt them that keep the Teſtimony of Jeſus Chriſt, and ſuch he accuſeth of fleſhly Liberty, and looſe Walking.*

Obſerve.

We look upon theſe unkind and bitter Paſſages and Inſinuations to be very Pernitious, and as proceeding from a wrong Conception, and Birth of Cruel Jealouſies, under the pretence of *fear* concerning many, and not from the Spirit of Chriſt; and the Conſtruction made of ſome's Cenſuring ſome out of the Unity, for their Oppoſition (to

such Orders, or orderly proceedings, as they account good and wholsome) *as the greatest Penalty and Persecution they can Inflict*; and that they would Inflict greater, if they had but outward Power, this appears very Uncharitable, even the same that our open professed Adversaries have often Insinuated against us, and greatly tends to stir up Persecution against us, as do also the following words, *viz.* WANTING NOTHING TO EFFECT HIS DESIGN BUT THE OUTWARD POWER TO CARRY THEM ON TO KILL. Here, *John*, thou hast severely prejudged many, which we are assured, thou hast no Proof for, but thy own Jealousie. Remember how thy Friend and Advocate *W. R.* hath severely censured such kind of Prejudicate Proceedings, as the censuring and judging Persons without a Hearing, or Proof of Matter of Fact; but hast thou heard any Friends ever grant, they want only the outward Power to carry them on more severely to Persecute and Kill you? Oh *John!* we are perswaded thou must meet with an Hour of Tribulation for this Prejudicial and Uncharitable Dealing! Were ever worse things exposed in Print against us before? And wouldst thou be thus dealt by? We pray God to give thee a sight of the Danger of these things, and tender thy Heart unto Repentance, and a Return to thy first Love; for thou hast known

better

better things than these thy Printed Letters bespeak; which if thou gavest way to the Printing them, thou wast not aware how they would (and assuredly do) make against thy Interest, and your Cause, which *W. R.* Pleads and Advocates for. And we would seriously ask, Whether such bitter Invectives and Infamies, cast upon G. F. and others, in thy Letters, do not rather shew forth the *Heads* and *Horns of the Dragon*, than the *Zeal* of any Friends doth in testifying for *good Order and Government in the Church of Christ*, and against *fleshly Liberty* and *loose Walking?* which if any such have exceeded in their zeal, or their zeal at any time hath not been so prudently and warily mannaged (in thy or your account) as should have been; yet to judge them as so far possessed with the *Wrath of the Dragon*, as that by them he accuseth such *as keep the Testimony of Jesus*, with *fleshly Living and loose Walking*; this we think is very Hard and Uncharitable: and we pray thee consider these things.

And let it be observed also, that in *W. R's* Letter to G. F. part 4. pag. 97. is this passage, viz. *Therefore is the zeal of the Lord of Hosts kindled against that ungodly insinuating Spirit, that makes it its business to bespatter* J. S. *and* J. W. *whereby the Simple-hearted may be in danger to be turned out of the Way.*

Upon which we must needs note, how

Zealous he is for these two Persons, and what a great stress he layes upon them & their Reputations; as if to write or speak what reflects upon them, might indanger the turning the Simple-hearted out of the Way; and why so? We may suppose 'tis because he thinks that many Simple-hearted have a good Opinion of them; though we would tell him, not so many since VV. R. became such a furious Advocate for them as before; a great many are offended at his Book, and at him for suffering it to come forth, and him to go on in their defence, without shewing publick and absolute dislike thereof. The truth on't is, whatever *J. S.* and *J. W.* may think of *W. R.* he has been Instrumental extreamly to lessen their Esteem; though we do not approve of any making it their business to bespatter them, neither do we know of any Friends that so do; However *W. R.* has made it a great part of his business to Bespatter and Revile many of the Servants of Christ, whom many simple-hearted Ones has a good belief and esteem of: He has taken but little care to prevent their being turned out of the way by his bespattering such, and that by Name, in Print, wherein his great Partiality and Injustice is the more evident.

Disaffect. LII.

W. R. third part, pag. 28. *I now appeal to God's*

God's Witness in all Consciences, whether the outward establishment of outward Government, under the Notion of Christ's Government, doth not seem to square more with the Principles of such who look for his second coming in some outward Bodily Appearance, than with the Principles of those who conclude his second coming to be by his Spiritual Appearance in the Heart.

Observe.

Under pretence of this solemn Appeal, here is a perverse Insinuation and false Comparison to represent us, as squaring with (as we take it, he means) the Principle of *Christ's Personal Reign* (*i.e.* by himself alone) *in outward Power and Dominion:* This compared with *J. W*'s words before-cited (about *wanting the outward Power, &c.*) tends to make us Offensive still, and to expose us to Suffering. Why will he admit of no outward Government in the Church, called *Christ's Government?* Is not this to account all outward Government *Antichrist's?* And doth not this square with such whom he compares us to? Surely *William Rogers* has known otherwise and better things of US, that is, of the People called QUAKERS, who own *Christ's Second Coming* to be by his *Spirit in the Heart*, Principally and Immediately to set up *His Government*

Government there, and to bring forth true Judgment, Righteousness and good Order (in his Church and People) which extends and appears even *Outwardly*: Christ Rules both Inwardly and Outwardly; Inwardly by his Spirit, and Outwardly by his faithful Ministers; not by the Will of Man, nor by the Arm of Flesh, nor by Carnal Force, but in a Gospel way, and of the Increase of his Government and Peace, there shall be no End: His Government is a peaceable Government, and Endless, in the Increase and Peace. The manner and Extent of his Government, and the Concern of his Ministers and Servants therein, is more fully opened before.

Here follows a few Collections *on a Re-view of some of* W. R's *Concessions or Acknowledgments to Truth, and his Severe Uncharitable smiting against* G. F. *and others, with brief Notes on them, omitted in the precedent Discourse; also a few Questions added, of Concern to* J. S. *and* J. W.

[A Concession to Truth in pretence.]

Part 1. pag. 56. *We account it our Duty to follow the Appearance of the Spirit of God, in the meanest Member, when our Consciences are Convicted that 'tis the Appearance of the Spirit.*

Observe.

Observe.

The great difference then is in this, that all Instructions and Precepts these men oppose are such as they do not believe the Spirit of God to be the Mover of, nor have they in esteem of such Members or Ministers, whose Counsel they reject; for all who feel Unity in the Spirit, are of one Heart and Mind, in the great Essential Commands relating to Godliness and Honesty, and are not willing to be at variance about any Lesser, Outward or Circumstantial Matters; but to be so tenderly condescending one to another in those things, as they may keep their Peace and sweet Society, so as their Actions may concur to one good and principal End; here the weak are supported, and the feeble strengthened, as the Fathers and Aged know how to bear with Children in their Infancy; 'tis the Contentious and Obstinate, the Self-willed and Conceited that make Opposition and Disturbance, and cause Divisions and Strife; their Minds are not peaceable, nor they Sociable, but break the Bonds of Society (like Unruly Cattle, that will not be quiet, but be Wincing, Pushing and Biting at their Fellows, until seperated——) being such as run into Looseness, against all Order and Government, till the very *Spirit* and

Anarchy

Anarchy of the *Ranters* becomes their *Liberty*, from all which God preserve his People.

Disaffect. LIII.

W.R. pag. 92. *The Submission spoken of, clearly centereth in a Submission to* G. F. *and the* NAME *of Monethly and Quarterly Meetings*; compared with his Postscript, part 1. *viz. The blind Zealot, Principled to Eye the Brethren, instead of the Light in himself*; and his *consideration, how fruitless all Mans outward Endeavours, under the Notion of* Church-Government, *hath been to preserve in a Real, True, Heavenly Society: It appears to us a meer Badge of Apostacy for any to have a depency on any such Means of Preservation*, Part 1. pag. 43.

Observe.

1*st*, These are manifest Untruths relating to *Submission*; for we are for that Submission which centureth in Christ, our Lord and Law-giver, and not in any man besides, though an Instrument in Christ's Hand, much less in the meer *NAME* of those said Meetings, nor do we exalt the Power of any Assemblies, as Assemblies of Men, one above another, further *than the Power of God appears more Eminent in degree in one, than another*, which *W.R.* has plainly granted,

granted, Part 3. pag. 78. So the Submission we owe, is to the Power of God.

2*dly*, We dare Challenge him to prove any zealous or other Person, so *Principling* any, or any Person so *Principled* among the People called *Quakers*, as to *EYE THE BRETHREN, INSTEAD OF THE LIGHT IN THEMSELVES*: Where can he find such Zealots among us? What Gross and Scandalous Insinuations have we from him!

3*dly*, *Of all Man's outward Endeavours*, &c. he should have distinguished between *Man's Endeavours without Christ*, and *Man's Endeavours in and by Christ*, who said, *Without me ye can do nothing*; for Christ makes use of Instruments, good Men and Persons, to stir up others to Love and heavenly Union; and good Mens Endeavours in him, and by his Assistance, have been, and are blessed, and not fruitless towards a real heavenly Union, Society and Order in Christ Jesus, to whom we owe the Submission in the Performance of such outward Directions and Order, as we see and feel him to be the Author of.

Disaffect. LIV.

W. R. pag. 93. *The Argument used by the Serpent to tempt* Eve, *was this* [*YE SHALL BE AS GODS*] *EVEN SO we are perswaded*

ded, that there hath not been wanting unto him a Tempting Eve, which hath been too aspiring after such a State ——*'Tis to be* DOUBTED, *that this Aspiring Mind hath had so much place with him, as that he hath taken too much upon him.* Pag. 94. *We dare not say, that his preaching the Light in the Beginning of his Travel, as well as by others, his fellow Servants, was not the Ministration given them of God* ——*'Tis certainly known, that* MANY *did on a suddain admire the Creature* ——*as if not only the Planting and Watering were by him, but the Increase also* ——Pag. 95. *And 'tis too much to* BE FEARED, *that the Imprudent Acceptation of what was undutifully offered* (viz. *of more Respect than was meet*) *hath begotten a Spirit of Pride and Exaltation in* G. F. *which the Lord is determined to bring into the Dust.*

Observe.

1st, [*'Tis to be doubted, &c.*] These *Jealous Insinuations, Doubts*, and pretended *Fears*, tend not only to render G. F. (and those that have a tender Respect to him) Obnoxious and Odious, but to expose them to the Fury of the Adversary, and so to Persecution; however, such his Doubts and Jealousies are no Proofs.

2dly, [*That many did on a suddain admire the Creature*, &c. *'Tis much to be feared, that the*

the Imprudent Acceptation, &c.] We look on these to be Gross and Jealous Aspersions cast upon many, and to vilifie G. F. also, still tending to betray him, and many others, to the Jealous Censure and Fury of Persecuting Adversaries: But the Lord hath created a Defence upon the Glory of his Heritage.

Disaffect LV.

W. R. pag. 95. WE CANNOT *be otherwise perswaded, but that he is fallen from the Truth, and that the words reported to be spoken by* J. N. *when he said (in relation to his own fallen State)* I am but the Figure of another, *are now fulfilled in him: Oh! that the Lord would Change his Heart, and bring him to a true sight and sorrow for his Sin, as he did* J. N. *after his fall! and then, we hope, as he has been an Offence unto the Church of God, &c.*

Observe.

We may presume, that he has abused *J. N.* in misapplying his Intention: However, these Jealousies still tend to expose *G. F.* to Persecution, and to the like Suffering and Reproach which J. N. under-went, by rendring him Guilty of the like fall, or rather worse; and *W. R.* is so Tenatious in his ill Opinion, that he CANNOT *be otherwise perswaded*, as he saith; so he assumes to himself to be an absolute

absolute Judge, an Unalterable, Infallible Judge, that will not be perswaded nor convinced, contrary to the Judgment he has taken up, and presented for himself and others, in the *Plural* Number, *WE CANNOT be otherwise perswaded*, &c. but who these WE are, besides himself, he signifies not, save only some pages before, *i. e.* pag. 87. we find *William Ford*'s Name subscribed with *William Rogers*, who hath known better things in his time, than thus to be concerned with *W. R.* in his work of Strife and Enmity, in his old Age; the Lord bring him to a sence from whence he is fallen.

Disaffect. LVI.

Part 2. Sect. 3. About *Infallibility and Perfection.*

VV. R. pag. 13. *Albeit we must acknowledge that the Church of Christ, which is built on the Rock Christ, cannot (whilst abiding on the Rock) be prevailed against; yet no Argument from hence may rationally be brought to prove any one Member of this Church, whilst on this side the Grave, not liable through Temptation to Err and* DEPART FROM *the Rock, whilst there is an Enemy ready to enter all, if they watch not.* Compared with part 3. pag. 34. *The Apostle might well say, Be not unwise, but understanding what the Will of the Lord is (He doth not say what the Will of the Church is, but*

what

what the Will of the Lord is] *submitting your selves one to another in the fear of God.*

Observe.

1st. [*Whilst abiding on the Rock, &c. yet no Argument, &c.*] This implies a danger in the whole Church, and in every Member of Christ, of not abiding on the Rock, of not Watching, and of Erring, yea, and of DEPARTING also from the Rock; but this is but the condition of a weak Faith, and of little Growth, short of being built, fixt and established in the Faith upon the Rock, which Christ's Promise in this case extends to, i. e. *Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it; and they that trust in the Name of the Lord, shall be as Mount* Sion *that shall never be removed.*

Obs. 2dly, [*The Apostle doth not say, what the will of the Church is, but what the Will of the Lord is.*] This Parenthesis is to oppose the *will of the Church* to the *Will of the Lord*, and so render *Christ* and *his Church* divided, but then he contradicts this Parenthesis in the very next Words, *Submitting your selves one to another in the fear of God.* Very well; and was not this the *Will of the Church*, so to submit in the fear of God? And could this be any other than in his Will? Doth the Church in the fear of God *Will* any other submission than Christ wills in his Church? No sure; Christ

does not will one thing, and his Church in him another contrary: But to qualifie or mend the matter, *W. R.* (as one inwardly interrupted in his Attempts, but six Lines after in the same page) saith, *I say* [*not the Church, but what the Will of the Lord is*] *yet hereby I would not be understood to render Christ and his Church divided; but rather to shew that his Will, who cannot Err, is a surer Foundation to build upon, than the Wills of those, who, if they depart from Christ their Rock, may Err.*

VVhich we'l readily grant him; but 'tis nothing to purpose; 'twill not serve his turn for his opposing the *Will* of the Church (as undivided from Christ) to his *Will*, but only to signifie, that his meaning is, that the *Will* of the Lord, who cannot Err, is a surer Foundation to build upon, than the *Wills* of those who depart from Christ their Rock. But here he has varied from the *Will* of the Church, as undivided from Christ, to the *wills* of those, who (if they depart from Christ) may Err. How Impertinent to his purpose is this! If they depart from Christ their Rock, they Unchurch themselves, and cease to be his Church. But then, how if they do not depart from Christ? what then? (which is the Case we aim at, and he should have kept to, then they are his Church, and in his Will; and what they will and command (as in Unity with him) is Christ's will and command, and

and if ſo, then *W. R*'s Parentheſis before (on the Text, *Epheſ.* 5. 17,21.) is wholly Impertinent and Improper (and his Inference remote and forreign thereto) yea, contradictory to his deſiring not to be underſtood, to render Chriſt and his Church divided. Thus he ſayes and unſayes; he is off and on; he marrs, and he mends; he mends, and he marrs; he darkens Counſel with his many VVindings, Twiſtings, and Toſſings.

Conceſſions to Truth, which confute much of *W. R*'s Book.

W. R. pag. 35. *We do teſtifie, the Principle of Truth leads none to be Rude, either in Word or Action, nor yet to croſs the Cuſtoms & Faſhions of other Societies, which in themſelves are Comely, Decent, and of good Report.* Pag. 36. *'Tis good for every one in all things to mind the Inward, Divine and Spiritual Teacher——and then doubtleſs ſuch will be led to take up the Croſs in denyal of Self, and not be active in any thing that may juſtly be termed Rude or Ignorant, but in thoſe things that are Comely, Decent, and of good Report.*

Obſerve.

This Conceſſion overthrows much of his work againſt outward Methods, Rules, &c. and condemns his Rudeneſs in much of his

Book. And if the *Principle of Truth leads none to cross the Customs and Fashions of other Societies, which in themselves are* COMELY, DECENT, *and of Good Report*, then not to cross nor oppose any *Order, Form* or *Custom of our Society, which in it self is Comely, Decent, and of good Report*; and dare he affirm, that there are no such Customs among us (in our Societies and Meetings) as in themselves are Comely, Decent, and of good Report? or has he more Charity for the Customs and Fashions of other Societies than for ours, which he has for so many Years owned and been in?

W. R. pag. 77. *That* J. VV. *and* J. S. *gave forth a Paper at* Dartell —— *That he still owns, with that Interpretation he and* J. VV. *give; which if it will not bear, then let them be judged, &c.*

Qu. Is not *W. R.* Partial in his History, in not citing and publishing that Paper, as he has others? and yet still advocating for and highly applauding the Men, as *Ancient and Honourable Friends, not exceeded in Godliness by any Mortal Man*, &c. VVe ask if that Paper implies not something that was blamable on their parts, but that they were wholly Innocent?

Touching that Paper *accounted the Foundation of the seperate Meeting in the North* (as *W. R.* saith) he appears Partial also, in not

citing

things fully, but leaving out what chiefly concerns *Order* and *Discipline*, yea, something of a *Form of Church-Government* then owned by them, where they mention their *Chosen men to whom they gave Power, their RECORDS, their ORDERS, Matters of their Concern*, &c.

And now, *John Story* and *John Wilkinson*, seeing *William Rogers* hath so much advocated and pleaded in your defence, and so bitterly exclaimed against many others, who (as we believe) are faithful Servants of Christ; And seeing he hath made the Paper subscribed by Sixty six Friends one great occasion of his Printing, and made a huge Out-cry against it, and them that signed it, as no better than *Apostates, and have run in the very Way of* Cain, *&c.* Part 2. pag. 91, 92. and Part 1. pag. 45. *And that the Form they take, is worse then the Forms of divers Apostate Christians*, which appear very uncharitable Judgments, and a severe Excommunication. We would seriously ask you these few Questions, viz.

1*st*, If you own *W. R.* his Printing, and what he has Printed on that subject?

2*dly*, If you own his Reviling so many Friends and Brethren in Print, as he has done, several by Name, and others not by Name?

3*dly*, Had he no Counsel, Advice or Encouragement

couragement from you, or either of you to Print his Book?

4thly, Seeing he makes the said Paper of Sixty six so much the subject of his Complaint and Contest, as also takes occasion at that from *Drawell*, and an Epistle written by a *publick Preacher*, (as he saith) Postscript, pag. 26. Had he not done more *fairly* to have Printed all those Papers, without diminishing (together with his Reformed Narrative in commendation of the Meeting at *Drawell*) than to Print but pieces and small parcells of them, that so the occasions pretended of his Complaints might more clearly have appeared?

5thly, Do you really believe or own *W. R.* to be a Person so Conscientious in his Writing and Printing, and so to have the Evidence of the Spirit of God for his proceeding therein, as he himself pretends?

6thly, Do you really believe *W. R.* a Person meetly accomplished and qualified to maintain the Contest on your behalf, in Writing, and in Print, both as to History and Doctrine, as he hath endeavoured?

7thly, If you do not put a stop to his Proceeding, Reviling and Abusive Work against Friends and Antient Brethren, nor shew any publick Dislike against his Book already Printed, so much on your behalf, as Persons chiefly

chiefly concerned and vindicated therein, whether this will not give just occasion to suspect, or rather conclude, *That he is secretly abetted and countenanced therein by you?*

8*thly*, IS HE DEPUTED BY YOU? HAVE YOU INTRUSTED YOUR CAUSE WITH HIM, *to Manage, as he doth?* or doth he make himself Officious, as one seeking Popularity therein?

9*thly*, His Book being thus signed, viz. *By* WILLIAM ROGERS, *on behalf of himself, and other Friends in Truth concerned*; Do not you count your selves some of those other Friends concerned, on whose behalf he hath so subscribed? or hath he therein presumed for you, without your order, he having greatly concerned you in his Book?

10*thly*, If you do not shew some publick Dislike to his Printed Book (being so much in your Defence) nor give us any Plain or Satisfactory Answer to these Questions, then whether your Silence and Connivance in the Case, doth not give occasion for his Book, in some Sence, to be reputed or esteemed your Book, though not immediately yours, but as made and promulgated by an *Advocate* and *Agent for you?*

Pray let's have your plain and ingenious Answer to these Questions, either in Writing or in Print, if in your Hearts and Consciences you find freedom thereunto, to free

and acquit your selves therein; for we are willing at present, rather to induce you to a tender Consideration of the dangerous Tendency of *W. R.* his procedure, than to lay the Charge thereof immediately upon you, desiring rather you might find out a way to quit your selves of his fruitless Contestation. These things are recommended to your Consideration with the Light of Truth.

It may not be amiss to note what Comparison *W. R.* makes between G. F. and J. W. on the Character he gives of each, the Character *W. R.* gives *J. W.* as not deserving to be termed of an *High and Lofty Spirit*, is concerning the value of his *Estate*, his Exercises in *Bodily Labour*, sometimes at *Plough*, &c. his having *no more Land than at first*, his *Travels often alone, but at all times without any Attendant as his proper Servant*, his *being content with the meanest of Meats and Drinks*, &c. Part 4. pag. 63, 64. To all which we say, though we grant all these commendable in their places, and do not understand that he was charged in these things with a *High* or *Lofty Spirit*; yet we must tell *W. R.* he pleads but impertinently, as well as Pharisaically, in these Instances for *J. W.* unless it be a certain Proof that every man is of a *Lowly Humble Spirit*, that has but an Estate of 15 *l.* or 20 *l.* per annum, *and sometimes goes to Plough, and other Bodily Exercise, &c.* (according

cording as he pleads for J. W.) and can, according to his *Education*, be contented with *indifferent mean Dyet*. On the other hand *W. R.* shews his Spight and Contempt against *G. F.* to prove him a man of a *High and Lofty Spirit*, Reflecting on his Honest Trade of a *Poor Shoemaker*, and of *mean* * *Parentage* (as his slight Language is) Reflecting also *on his Poor Relations*, implying, that of late Years, *their Outward Man wanted some Refreshment and Comfort with necessary Food, Rayment*, &c. as in Part 5. pag. 49. By all which he endeavours to make G. F. as contemptible as he can; but we never heard such an Account before of those Relations; this appears meer Malice: And what cause have any to believe him in it? We may wonder when-ever any of those Relations did complain to W. R. of their Indigency or Poverty! He also Reflects upon *G. F.* his *Marriage*, and his *Travelling with a Man*, and his *Enjoyment of things Lawful in the Creation, and necessary for the Ease of the Body, and Pleasure of the Pallet* [Thus our Persecutors have falsly upbraided us when we lay in

* *Qu.* Did W. R. know his *Parentage*? how many degrees were they meaner than his own? However, he would have us all know, what an *Industrious Merchant* he is, and how able to *assist others*; thus he has divulged his own Fame in Print, part 5. pag. 22.

of Ghost and Abusive Insinuations; what better than to render him an *Epicurism* or *Gluttonous Person*? Is this W. R's *concern of Conscience*, to write thus sordidly? They that fear God, and need to have a care, how they eat and drink at his Table, or at any of theirs that own his Book, let he upbraid them with it in Print.

in Cold Prisons] telling of his † *often freely making use of those things when to be had—so far* (saith he) *as we can understand*, &c. We cannot but take notice how Scurrilously and Basely this man treats G. F. and what Beggarly, Sordid Stuff he is willing to make use of, to cast an Odium and Contempt upon him.

He addeth this Character of J. W. viz. *He takes not upon him to give forth an Outward Directory for the Children of Light to walk by.* Is not this a manifest Untruth? Was there no *Outward Directory* in that Paper which *J. W.* and *J. S.* with above Eighty Persons more, signed? wherein they made their *Propositions*, *Terms* and *Directions*, pretended, for a Reuniting, which these are some of, *viz.* "*That they who are not chosen by the Churches,* "*do cease meddling about the Churches concerns;* "*and that all cease meddling for time to come,* "*(in your Work) who are not concerned, and* "*only keep unto their own, whether it be of God* "*given unto them, or of outward things concern-* "*ing Mankind to offer them, and SO DE-* "PART.

Now

Now observe, doth not thus much of the said Paper, and these Conditions of it, evince, that it contains a kind of *Directory* and *limited Prescriptions*? and if not for the Children of Light to walk by, then what Children was it made for, and that observed it, until the Seperation became more apparent? But touching G.F. how Silily and Impertinently doth W.R. argue, to prove him of a High and Lofty Spirit? though *G.F.* saith, *He esteems W.R's Reproaches great Riches*: and we do not believe, that he is or will be (or has any cause to be) asham'd either of his *Trade* or *Parentage*; but rather Magnifies the Power and Wisdom of God, according to his antient Testimony, in raising up poor honest Trades-men to be Ministers of the Gospel, Fishers of men, &c. Again, we do not understand, that G.F's desiring J.S. and J.W. to come to him at his House (in order to end Differences) doth prove him a man of a high and lofty Spirit; for G.F. was then in Bodily Weakness, unfit to come to them, and his end was for Peace (as we understand) which no wayes tends to prove the Charge against him. VVe must needs say, we are very unwilling to detract from, lessen, or (in the least) to contemn *W.R.* his *Parts*, *Education* or *Parentage*, of what Degree or Reputation soever; for his Parts, we doubt not, but he has both Natural and

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Admired, but they seem to us to be greatly clouded and perverted by that Lofty, Self-Conceited and Tempestuous Spirit that hath entred him, and puft him up, so much in Disdain against others: You that are his Friends and Relations, pray Counsel him to lay aside his *Spiritual Pride and Contempt*; for it is hateful to all Lowly-minded and Serious Souls, who are truly Conscientious towards God.

William Rogers against *William Rogers*, and *William Rogers* against *John Wilkinson* and *John Story*, in the most Material Passages of his Book; being but some of his *Contradictions*, with *Questions*, *Notes* and *Remarks* upon them.

PReface, p. 2, 3. *So Great a* CONCERN OF CONSCIENCE *lies on many to encourage the Publication hereof, as that we can no longer forbear, lest it should be reputed,* THAT THE DO-

PArt 4. pag. 77. *John Wilkinson to G. F.* viz. *Of late dayes the concord we once had seems much to be broken, and many Instruments whom God wrought by, of late time have greatly jarr'd; and the cause, God hath manifested to me, that*

DOCTRINE AND LIFE OF CHRISTIANITY WERE WHOLLY EXTINCT AMONG THE AFORESAID PEOPLE.

it is NOT in Principles of Truth, nor in Christs Doctrine, nor in any Practice which Truth in the Members of the heavenly Body leadeth unto, but about Prescriptions from thee, through the blind zeal of the WEAK, to promote thy Orders.

Qu. What danger can there be of any such *Repute*? or what cause for any to think so of the People call'd *Quakers*, as *that the Doctrine and Life of* Christianity *were wholly extinct*? if the Cause of the Difference or Jarr does not lie *in ther Principles of Truth, nor in Christ's Doctrine, nor in any Practice which Truth leadeth into*? as J. W. contrary to W. R. hath plainly confessed, *God hath shewn him.* As also W. R. in Contradiction to himself confesseth, *That a great part of the Contention of one Party with another, seems to be but about the* SHELL, *and* NOT *the* KERNEL; his meaning is, *about outward Forms and Methods relating to Marriages, Relief of the Poor, &c.* Preface, pag. 23. Where's then the Apostacy charged, as to *Doctrine, Life of Christianity, Principles of Truth, &c.*? for these are not the *Shell*; Has not *W. R.* been greatly instrumental to make the Breach wider, and

to

to encreaſe the differences? which he confeſſeth, *to have been ſmall Differences, that at firſt ſeemed to be but as* LITTLE SPARKS, Preſ. pag. 2. But in his Marginal Note ſaith, *The Diviſions among the People called* Quakers *have been at leaſt Eight Years encreaſing to the heighth they now are at:* Whereas 'tis well known, the Diviſion was much allayed, until he and ſome private Abettors did blow up thoſe *little Sparks*, the Flame whereof is now the more apparent by his *PROMULGATION* in *PRINT*.

Preface, pag. 22. *It ſeemed unlikely to bring forth a Credible Hiſtory touching Religious differences, without nameing the Authors of Books, Papers, and Names of Perſons reflected on, evidencing the Reallity of ſuch* PRINCIPLES, DOCTRINES & PRA-

Part 4. p. 100. *'Tis too evident that the great Difference amongſt Friends is about outward things and Ceremonies, wherein ſome appear like People contending about the Shell, and loſe the Kernal, which occaſions me to tell thee, that when I have heard thee Preach againſt* Auſtin *the Monk's bringing into* England *a Snapſack of Ceremonies, I then little thought*, &c.

John Wilkinſon in his Letter to *G. F.* Part 4. pag.

PRACTICES which occasioned Dis-union and Seperation amongst some of the aforesaid People.

pag. 77. viz. *Of late days the concord seems much to be broken — & the cause God hath manifested to me, that it is Not in Principles of Truth, Nor in Christ's Doctrine, Nor in any Practice, which Truth in the Members of the Heavenly Body leadeth into, &c.*

Query, Is it not still more plain how contradictory *W. R.* is to himself, and to *J. W.* in this matter? One while he places the occasion of the *Dis-union* and *Seperation* upon *Principles*, *Doctrines* and *Practices*; another while, upon *outward Things* and *Ceremonies*, the *Shell*, &c. And *John Wilkinson*, *That the Cause God hath manifested to him, that it is not in Principles of Truth, nor in Christ's Doctrine, nor in any Practice which Truth leadeth into.* Now if *W. R.* sayes, that those *Principles*, *Doctrine* and *Practices* which occasioned *Dis-union* and *Seperation* were not of Christ, nor true, then he must suppose them contrary to the Principles of Truth, and Christ's Doctrine, which still contradicts *J. Wilkinsons* affirming, *That the cause of the breach of Concord and Jar among the Instruments whom God hath wrought by, is not in Principles of Truth nor Christ's Doctrine.*

If

If there be not so much as Jarring in Principles of Truth, nor in Christ's Doctrine; how does *W. R.* place the Division upon *Principles, Doctrines* and *Practises*? And then in Contradiction to that says, *the great Difference is about outward Ceremonies, as Shell, &c.* Behold how this Person like a Wave is tossed! Oh that he would return to the sure Foundation!

Part 1. pag. 24, 25. *Other Churches had outward Marks and Tokens whereby a man might manifest himself to be a Member of their Church, when received, &c.* ——— *So we (who had the Evidence in our selves—) were at a loss Infallibly to manifest unto others, by any outward Marks & Tokens, that we were in reality Members of the true Church, because this Light did reveal unto us, That those who were*

Pag. 19. *That such a one is a dark Separate Spirit* ——— *which cannot be evidenced either by Doctrine or Conversation, as if the Tree were not now to be known by its Fruits, as in days past.* ——— *Had they not entertained unrighteous Jealousie, we are perswaded they would not have testified against such as have approved themselves unto us, no other than faithful Ministers of Christ, sound in Doctrine, and as blameless as*

were but in the Gentile *Nature, and had come no further than the outward Court, might have all the outward Marks and Signs of a Member of their Churches.*

in Converſation, as any Friends [Compared with part 5. p. 91.] *That Rule which God Almighty, as by a finger from Heaven, hath laid down,* viz. *BY THEIR FRUITS YE SHAL KNOW THEM.*

Qu. Whether then ſound Doctrine and blameleſs Converſations, be not ſuch Fruits, Marks and Tokens, whereby Perſons may be known to be good Trees, Members and Followers of Chriſt Jeſus? But *W. R.*'s Contradiction appears both wayes, as in what follows alſo, partly relating to the Contradictions before.

Preface, p. 10. Inſiſting on Judging by Outward Fruits, *viz. If living well, and holding forth nothing but ſound Doctrine, ſhall not be*

Part 3. pag. 83. *I therefore do reaſonably conclude, that the Infallible Mark whereby any Member of the Body is known to be in true Unity with the Body, doth NOT conſiſt in Profeſſion and Belief of certain Principles and Doctrines, and Practices DEPENDING THEREON* (which comprehends

be brought to the Measuring Line of Christ, what Defence can there be against a Slanderous tongue?

prehends both well living & holding forth nothing but sound Doctrine) *BUT in the Circumcision of the Heart, and an answer of a good Conscience towards God*; & p. 84. *The most Infallible Mark and Token then of a Member in the true Unity of the Body of Christ, is an inward Invisible Mark that cannot be stampt on any, but by the Impression of Gods Power on the Heart.*

Qu. Are not his Contradictions various and manifold? One while, no outward Marks and Tokens do Infallibly manifest the Members of the true Chnrch; Another while, Living well, and holding forth nothing but sound Doctrine, shall be brought to the measuring Line of Christ, *i. e.* ye shall know them by their Fruits; another while, the infallible Mark to know a Member of the Body in true Unity, is an invisible Mark, Stampt on the Heart, by the Impression of God's Power; 'tis the inward Circumcision of the Heart, and answer of a good Conscience; it doth not consist in Profession and Belief of certain Principles and Doctrines; no, nor in any outward Marks and Practices *THEREON DEPENDING*, especially if by

by no outward Marks or Tokens Christ's Members be to be known: One while, the Infallible Mark is Outward; another while, 'tis Inward: Again, 'tis Outward, in sound Doctrine and Practices; Again, 'tis NOT Outward, but Inward: One while, 'tis Visible; Another while, 'tis Invisible. Whereas there are really good Fruits, both Inward and Outward, Visible and Invisible proceeding from the true and holy Root of Life, all manifest in the Light; for be sure, bad Fruits come from a bad Root and Spirit. But to take the matter in *W.R.* his last sence, *viz. The most Infallible Mark and Token of a Member in the true Unity, is an Invisible Mark:* And this grants an inward and Invisible Evidence from the Spirit of Christ, and so a certain Sence and Judgment of Members in the true Unity, and Members out of it, beyond all outward Evidence, Marks or Tokens; and this Inward Sence and Judgment extends even to Mens Spirits, certainly to discover whether they are right or wrong, in true Unity, or not in it. And yet in giving any publick Judgment upon Persons, as being in a Wrong Dividing Spirit, there ought to be outward apparent Evidence; *Mark them which cause Divisions and Offences, contrary to the Gospel, and avoid them:* Those Divisions and Offences are somewhere evident, though they be not Drunkards, nor openly Gross or Scandalous in Conversation,

yet if they cause *Division*, *Schisms* and *Rents* in the *Church*; this may be easily evidenced, and is to be condemned; and we know of none judged among us on this account, without some real Evidence of matter of Fact of this kind; if any are, we allow it not.

Part 1. pag. 7. *Some Persons Uncertain in Number and Qualifications do take upon them to call themselves a General Meeting.*

Pag. 16. *Mens Meetings have MOST usually CONSISTED of Men Uncertain, as to Qualifications, &c. may assume a Power over Consciences, under the Notion of the Church of Christ.*

Pag. 12. *We dare not conclude, that none in those Meetings were Members of the Church.*

Part 3. pag. 39. *Where two or three are gathered together in Christ's Name, there is the Church of Christ.*

Note, If some of those Meetings be Members of the Church, or gathered in Christs Name, and so his Church; then such are certainly Qualified; they CONSIST not of men uncertain.

Part 1. p. 11. *That one Man* G. F. *advising Friends*

Part 4. pag. 37. *J. W.* and *J. S.* do testifie thus, viz. *On the whole matter, in the*

friends to hold such Meetings Monethly and Quarterly

———*But for our parts, we understood not, at that Day, that it was* DESIGNED *by him, or any else, that those Meetings should not only be accounted the* CHURCH, *but also such as professed the Truth ought to believe* * *as his Church believes; had he so expreſt himself, Testimonies would have arisen as a Flood against such Darkness.*

the Fear and Presence of the Almighty God, we declare, That as we do APPROVE *of Monethly and Quarterly Meetings, for the necessary service of the truth, so we further say, that as these, or any other Meetings of Friends in Truth, shall be continued to answer these Services, we believe, that as it now is, it also will become our Duty to be at* UNITY *with our Brethren, in the Services thereof.*

Part 3. pag. 74. * *I confeſs, the true Church is in the true Faith; and every Member thereof is in some measure, at least, of the same faith that all the Elect of God are of: So that it may in truth be said, every Member of the Church doth in some measure believe as the rest of the Members do.*

Note, *Qu.* 1ſt, Wherein have those Meetings *declined the Service of Truth?* 2*dly*, Then why not to be accounted the Church, if two or three gathered in Chriſt's Name be the Church? 3*dly*, How comes *W. R.* to

UNCHURCH them, and yet they *approved by his Friends?* 4thly, How can every Member be in the *same Faith*, if they *believe not as the same Church doth?*

Part 1. p. 12. *'Tis now our concern to declare, that whosoever hath or shall testifie, that all those Meetings, as usually held (viz. Monethly and Quarterly) were the Church of Christ, hath and will appear to be such, as know not whereof they affirm.*

Part 3. pag. 78. *The word* [Church] *is mostly used in Scriptures with respect to perticular Congregations or Assemblies.* Pag. 79. *Where two or three are gathered together in Christs Name, there is the Church of Christ,* Mat. 18. 19, 20.

Qu. Whether *W.R.* can prove, that any of those Monethly or Quarterly Meetings among Friends, are not gathered together in the Name of Christ?

Part 1. p. 14. *This Doctrine frequently of late publisht among us,* [*That the Apostacy shall never enter the generality more*] *doth give us just occasion to be Jealous, &c.*

Part 3. pag. 78. *I would NOT be understood to say, that the Church of Christ is not Invested with Power from on high, or that the Apostacy shall enter the Generality again.*

Qu.

Qu. Then why does he so often Quarrel with the Doctrine frequently published, as he saith, viz. *That the Apostacy shall never enter the Generality more?*

Part 1. pag. 47. *On* Mat. 18. 15, 16, 17. *and* 1 Cor. 6. 1, 2, 4. *WE REASONABLY CONCLUDE, that the words of Christ and the Apostle ONLY* hinted *at either Personal Offences or Differences touching WORLDLY Matters, and that THEREIN the Duty of the Church was only to exhort to submit to their Counsel, which if they did not, they might justly be esteemed as* Heathen men.

Part 3. pag. 36. *On* Mat. 18. 15, 16, 17. *Some may object thus, This relates not to outward Affairs, but to Offences that are of a SPIRITUAL Nature. In answer, it may be said, As to that, the Scripture is wholly silent, and therefore EVERY CASE wherein one Brother may Trespass against another, may in RIHGHT REASON be comprehended in it.*

Qu. Whether EVERY CASE be to be limitted only to WORLDLY MATTERS, and not extend to any Cases or *Offences* of a Spiritual Nature?

Part 3. pag. 64. NOT *the least Tittle to countenance this Sentence, that the positive Sentence or Decision of the Church, in matters of Conscience, may be obligatory on Believers; NAY, in that very Case,* Mat. 18. 15, 16. If he refuse to hear the Church, let him be unto THEE as an *Heathen* man. *The Scripture doth not say, that Sentence ought to be obligatory on all other Members of the Church of Christ, to look upon him as an* Heathen Man; *but it saith, Let him be unto THEE as an* Heathen Man.

Part 1. pag. 47. *The duty of the Church was to exhort to submit to their Counsel, which if they did not, they might JUSTLY be esteemed as* Heathen *Men.* And Part 3. pag. 36. *If he neglect to hear the Church, let him be unto thee as an* Heathen Man, *when a Brother is through the DECLARATION of the Church become so to the other Brother, &c. EVERY CASE wherein one Brother may Trespass against another, may, according to Right Reason, be comprehended in it.*

Qu. Why then not a *Heathen Man* to the rest of the Church, if they may justly be esteemed as *Heathen Men*, that would not submit to the Churches Counsel? seeing 'tis confessed by *W. R.* to his own Confutation,

Part

Part 1. pag. 52. *That they who refuse to take the Churches wholsom Counsel (or Admonition) the Church may then declare such unworthy of their Society:* And is not this then obligatory on other Believers and Members?

Part 3. pag. 82. on *Gal.* 5. 2. & 4. 9, 10, 11. *This did not at that time condemn that CHRISTIAN LIBERTY and Forbearance, which the Apostle before approved, IN and with respect unto such as made Conscience of* CIRCUMCISION: And pag. 83. *There were such as practised Circumcision --yet a CHRISTIAN LIBERTY was so exercised, as that——we find not these differing Exercises* IN A CHRISTIAN LIBERTY *did subject any of those Believers, exercised therein, to the Censure of being out of the Unity of the Body.* Part 5. p. 74, 75. *NEITHER DID THEY*

Part 1. pag. 73. *The labour of the Apostles of Christ in the primitive Dayes, was to DRAW the outward* Jew *FROM OFF the Observations of these Ordinances, which were really established by the appointment of God himself, having exalted instead thereof the WORD nigh in the Heart, and Law written therein, as a fulfilling of that which (according to the Word of the Lord by the Mouth of his Prophet) was to come to pass under the NEW COVENANT, which was not like unto the OLD.* And

Part 3.

THEY (i.e. the Apostles) *ENDEAVOUR to oblige those who practised Circumcision (after they believed) to forbear the same, before by the Spirit they were led from it* —— Pag. 75. on *Gal.* 5. 2. & 4. 9, 10, 11. *This did not at that time condemn that* CHRISTIAN LIBERTY *in such as made Conscience of Circumcision.*

Part 3. pag. 82. and Part 5. pag. 75. on *Gal.* 5. 2. *I* Paul *say unto you,* If ye be CIRCUMCISED, Christ shall profit you nothing.

Qu. How can it be good Doctrine to account *Circumcision* a CHRISTIAN LIBERTY, and an Exercise not *Condemnable* in Believers, when the labour of the Apostles was, *To DRAW the outward* Jew *from off the Observation of these Ordinances?*

Part 1. pag. 73. *We appeal unto every understanding ingenious Reader, whether it can consist with the tenure of the new Covenant, for any to attempt the establishment or giving forth of*

Part 3. pag. 23, 24. *NOT that I would be understood that it is not necessary to be in the Exercise of OUTWARD ORDER, with respect to that Gospel*

of outward Orders, Prescriptions, Sentences or Decrees to be a bond upon the Consciences of them who have believed in the everlasting Light. [Part 3. Title page.] *The inward Government of Christ not represented by Persons visible, by carnal Eyes, invested with Power from him to Execute outward Laws, Prescriptions, Orders, Edicts or Decrees in an outward Form of Government visible.*

Gospel - Discipline, which becomes the Church of Christ. ——The Principle of Truth in these latter dayes hath, and may FURTHER LEAD into the Practice of OUTWARD ORDER in DISCIPLINE, with relation to the Church of Christ.

Qu. Is not this a very fair Confession? What would this man be at? does he know? Has he not here very plainly granted the thing we plead for, *viz.* Outward Order and Gospel-Discipline in the Church? What's now become of *W. R*'s contest against outward Order, Discipline, and Form of Church-Government, visible, &c?

Part 3. pag. 34. *The Apostle might well say, Be ye not unwise, but under-*

Part 3. pag. 34. *Though I say, as aforesaid,* [*not the Church,*

understand what the Will of the Lord is, (*He doth NOT say, what the will of the Church is, but what the Will of the Lord is*) *submitting your selves one to another in the fear of God.*

Church, but what the Will of the Lord is.] *Yet hereby I would not be understood to render Christ and his Church* DIVIDED.

Qu. If *Christ* and his *Church* be *not divided*? How does he oppose the *will* of the *Church* to the *Will* of the Lord? His telling us *of the Wills of those who depart from Christ*, this is not the *will* of the *Church*, in *Unity* with him; therefore his dividing the *Church* and *Christ* in *Will*, stands not with *that Unity*.

Part 1. pag. 75. *Outward Conformity to outward Rules and Orders relating to the Conscience—— establisht amongst the People called* Quakers—— *We have no ground either from the Word of God, by the Mouths of his Prophets, or from the Appearance of Christ by his* Light *in us, or*

Part 3. pag. 82, 83. *'Tis a blessed thing for Brethren to dwell together in Love and Unity ——this ought to consist in the Truth——I doubt not but there are many, who are ready to conclude, that an universal* UNITY *ought to be established in the Church, by the assistance of* OUTWARD INSTRUMENTS, *that*

or from the Scriptures of Truth—— *since the Appearance of Christ in the Flesh, to expect that any should be invested with Power from on High, to establish such things relating to the Conscience, muchless to expect that the Children of Light (under the New Covenant) should be led by the eternal Spirit, and Word nigh in the Heart unto such a Conformity.*

that as we are Members of one Body, so we may not only be ONE *in Faith,* ONE *in Doctrine, but also* ONE *in Practice, with relation to Discipline, Order, &* OUTWARD FORMS *of Government. My Soul should rejoyce to see that day wherein we might all be* SO *led by the appearance of Christs Spirit in us, under his Government, which ought to be exalted over all, as that* THIS ONENESS *might thereby be witnessed amongst all the Families of God's People at this day.*

Qu. 1. Is it not evident, that one while, he declares, that he and they have no ground to expect *That Oneness*, which another while, he should rejoyce to see the day, we might all be led by Christ, to witness it, *viz.* Oneness in Faith, Oneness in Doctrine, Oneness in Practice, Discipline, Order and outward Forms of Government?

Qu. 2. How should that universal Unity be

be eſtabliſhed by the aſſiſtance of outward Inſtruments, or that *Oneneſs* in Faith, Doctrine, Practice, Diſcipline, Order and Forms of Government be witneſſed by the leading of Chriſt's Spirit, if we have no true Ground at all, to expect that any ſhould be inveſted with Power from on high, to be Inſtrumental therein, nor yet, that the Children of the Light ſhould be led into any ſuch Conformity by the eternal Spirit? Strange Confuſion!

Part 2. pag. 27. Obj. *How comes it to paſs, that divers among you called* Quakers, *&c.——telling us, that the Tree of Knowledge was* NOT *good for Food? W. R's* Anſw. *'Tis very true; however, that doth not prove, that all ſuch Expreſſions are according to Truth, &c.* Pag. 28. *As to the Tree of knowledge of Good and Evil, though the Scriptures do not poſitively declare, whether it was good for Food or no——a Father may command his Child not to eat*

Part 2. page 29. *I would* NOT *be underſtood to reflect on* ALL *that have uſed that Expreſſion, viz.* THE TREE OF KNOWLEDGE *IS NOT GOOD FOR FOOD, becauſe I queſtion not, but many have ſo expreſſed themſelves——to ſhew forth, that if we ſhould feed upon or admire any excellent Qualification or Endowment whatſoever,*

but an Apple——his rebellious Eating would be no Argument, that the Apple in it self is not good for Food. P. 29. *We know not in what foot of Truth any one can assert, that the Tree of Knowledge is not good for Food, as in it self.*

ever, & not have the Eye of our Mind chiefly unto the Giver, we might then come to a loss, even as Adam *did.*

Qu. 1. If he counts the Doctrine Erronious, or not of the Truth to say, that the Tree of Knowledge is not good for Food, does not this reflect on all that have used that Expression?

Qu. 2. And is it not Erroneous and Ignorance in *W. R.* not only to esteem the Tree of Knowledge, *an Excellent* Qualification or Endowment, but to compare it to *THAT which is a DISCOVERER of Good and Evil,* and to *the Knowledge of the only true God, and Jesus Christ, which is Life eternal?* quoting *John* 17. 3. pag. 28. And in Commendation of the Tree of Knowledge, (to prove it *good for Food*) to add, that *'Tis EVIDENT that Knowledge is the Way to Life?*

Qu. 3. Did God forbid the Knowledge of himself? the Knowledge which is Life Eternal? that Knowledge which is the Way

to

to Life, to Man, in that ſtate of Innocency in the beginning? Let this be conſidered.

Qu. 4. Can it be good Doctrine to ſay, that the Serpent perſwaded *Eve* to that Knowledge which is the Way to Life? or to the Knowledge of the true God, and Jeſus Chriſt, which is Life Eternal? Could THAT be the Knowledge that God forbad Man to eat of? Were not this very Abſurd, to render the Serpent more kind to Man than his Maker was?

W.R. Part 2. pag. 43. *We are ſo far from condemning all thoſe who pay THEM* (that is, *Tythes*) *and not as by conſtraint, that we look upon it to be the DUTY of ALL profeſſing* Chriſtianity, *to contribute, &c.——And if the Charity of any ſhould be ſuch, as to beſtow upon them* (*i.e.* their Part 4. p. 39. *J.W.* and *J.S.* in their Teſtimony, viz. *As to TYTHES we can in Truth ſay, 'Twas never ſo much as in our Hearts to ſpeak any words whatſoever, with the leaſt intent to ſtrengthen any in the Payment thereof, nor yet to weaken the Faith of any; having a Teſtimony in our Hearts, that TYTHES, as at this day paid, are ANTICHRISTIAN.* And Part 4. pag. 9. in *J.W*'s Anſwer, viz. *I brought in a Teſtimony AGAINST TYTHES——NO ſuch word*

their Miniſters) *are FIFTH part inſtead of a TENTH, far be it from us to condemn it.*

word ſpoken by me, as to put an Indifferency concerning Teſtimonies for God, againſt the GRAND OPPRESSION *of* TYTHES——*the word of Life to ſtir them up with Teſtimonies againſt the* GRAND OPPRESSION *of* TYTHES.

Obſerve, Qu. VVhether the Liberty *W. R.* has here granted for the free Payment of Tythes, be not an Innovation, tending to beget into a Looſeneſs and Apoſtacy from our Antient Chriſtian Teſtimony againſt *Tythes?* And whether it be not Contradictory to *J. W.* and *J. S.* their Teſtimony, cited by himſelf againſt TYTHES?

Part 1. pag. 48. *W. R.* excepts againſt *R. B*'s affirming, "That "the Church of "Chriſt hath pow-"er in ſome caſes "that are matters "of Conſcience, "to give poſitive "Sentence or De-"ciſion which "may

Part 1. pag. 43. *Whereas its jealouſed, ſome are run into Looſeneſs, and ſay, The Light in my Conſcience condemns me not, and therefore 'tis the Care of* FAITHFUL BRETHREN *to appear* AS WATCH-MEN OVER THE FLOCK: WE SAY SO TOO. *And thoſe who approve*

"may be obliga-
"tory upon Be-
"lievers, and that
"their giving a
"positive Sen-
"tence in such
"cases, will not
"import tyranny,
"neither will the
"pretences of any
"Contradicting
"them, or refu-
"sing to submit
"on the account
"THEY SEE IT
"NOT, excuse
"them of being
"GUILTY *of*
"*disobeying God.*
W. R. objects, viz. *Clearly shews to us his meaning to be, that in* SOME CASES *the Consciences of Believers ought to be bound by the positive Sentence of others* ——THIS *Meaning and Government we take to themselves* WATCHMEN, *will endeavour to Convince such, who in very deed run into Looseness, &c. that though they may pretend the* LIGHT CONDEMNS THEM NOT, *yet that their Deeds are evil, and that the Light doth condemn the same, though they may* BE HARDNED AND SEE IT NOT, *& so endeavour to awaken the Conscience, that God's Witness may be heard.*

Part 1. pag. 47. *The duty of the Church was to exhort,* TO SUBMIT TO THEIR COUNSEL, *which if they did not, they might* JUSTLY *be esteemed* AS HEATHEN MEN. And pag. 52. *If they refuse to take their* WHOLSOME COUNSEL, THE CHURCH *may then declare such* UNWORTHY *of their Societies.*

to be contrary to the Principle of Truth and Liberty we have in Christ Jesus.

Part 3. pag. 36. EVERY CASE (i.e. outward or Spiritual) *may in* RIGHT REASON *be Comprehended in it (viz.)* in the Case mentioned by Christ in *Mat.* 18. 15, 16, 17.

Query, For what End then is the *Church* of Christ to *admonish* or *counsel*, and the *faithful Brethren* to *watch* and *take care over the Flock*, if their Sentence or Judgment be not binding to them in any case of Conscience? Whether it relate to Spiritual or Temporal matters? And why should God make use of *Instruments* to build *Believers* up in the *most holy Faith*, (as he confesseth, part 2. pag. 65.) *if the Exhortations, Reproofs and Instructions* (which he also grants) be not binding on those other Believers? For is not the *most holy Faith* a *Spiritual matter*, and relating to *Conscience?*

As also Part 3. pag. 33. he confesseth, *That those who are invested with Power from on high, may be Instruments in God's hand, according to the Dispensation thereof given them of God, to stir up the pure mind in others, sometimes by way of* ADMONITION, EXHORTATION *and* SOUND DOCTRINE, *and sometimes by* CHARGE *or* COMMAND,

according as the Spirit of the Lord MOVES *and* OPPERATES.

A plain Confeſſion to Truth: Now he ſpeaks like ſome Embaſſadour of Chriſt, but keeps not to this; he is inconſiſtent; we would ask him, if ſuch *Admonition, Charge* and *Command* by ſuch Inſtruments in God's hand, be not binding on others to whom they are directed, and if they be not obliging to their Conſciences, and if the Light in their Conſciences doth not the more enforce them, and make them binding? VVhere is then the Impoſition? And hath the Church of Chriſt no Power to give forth any Commands or Precepts that are binding to Conſcience? All juſt Ones are binding; But has not *W. R.* in his fifth part, pag. 91, 92. denounced a Sentence of Excommunication againſt *G. F. as one that hath cut him-himſelf off from being a Member of the Body of Chriſt, by departing from the Rock Chriſt*, and as one that *for ſometime paſt hath ſtood in a ſtate of Seperation?* Is not this a Sentence of Excommunication, ſeeing he (on this occaſion) ſaith, *It is not in the Power of any Mortal man, or Aſſembly, to Excommunicate from amongſt the true Members of Chriſt's Body, a Servant of the Living God.* Can *W. R.* expect this his *Sentence of Excommunication* to be binding on true Believers Conſciences, when he has ſo much oppoſed the Power of the *Church of Chriſt*

Christ to give forth *Sentences* and *Judgments* to be binding to the *Consciences of Believers?* Has not he here assumed a *Power* and *Jurisdiction* above the *Church of Christ?* And is not this *Pope-like*, or *Antichrist-like?* Doubtless he would have all Friends in Truth believe and receive his positive Sentence, or else he would not have taken so much pains as he has done, in Reviling, setting at Naught, Judging and Condemning many others, far more Righteous and Innocent then himself; for which, and the Reproach he has brought upon Truth, we are perswaded the Judgments of God hang over his Head, and the Hand of the Lord is against that cruel, jealous Spirit in him, and God's Truth and Power hath Excluded and Excommunicated all his *uncharitable Judgments*, usurped and *unjust Excommunications*, his *gross Abuses* against the Innocent, and *Perversions of Truth*, and *foul Aspersions*, together with his *Fallacies* and *Self-contradictions* are numerous and manifold; We wish the Lord in Mercy may yet incline his Heart to seek *Repentance* before he dye, that he may not end his dayes in *Horror* and *Anguish*.

A Catalogue of some of *WILLIAM ROGERS* his manifest FALSHOODS, Notorious SLANDERS, Scandalous ABUSES, PERVERSIONS, RAILING, SCOFFING, FLATTERING and REVILING, in the 4th and 5th Parts of his Book and Preface, against *George Fox* and others, in *W. R*'s own words and terms [with Interlineary Notes upon them.]

I.

Part 4. p. 3, 4. THAT of THOSE who in derision have been called QUAKERS, *by whom the Principle of Truth hath been held forth and owned, it may be now said,——the Enemy hath so prevailed, as that the Seeds of Discention and Discord sown amongst them, have taken so deep Root, as that* THEIR PUBLICK *Meetings for Worship in several parts of this Nation have been the Stages of Contention.*

[These we take to be *Infamous* and *Scandalous*, too general to be true against the said People and their Meetings.]

II.

II.

Page 4. *That they are Persecuting Opposers, who oppose* J. W. *and* J. S. [Would *W. R.* be counted a Persecutor for his opposing others more vehemently?]

III.

Page 5. That *Imagination hath so possessed the Hearts of* MANY *that travel under the notion of Ministring Friends, as that instead of manifesting a divine Understanding, or speaking the Word of Truth, they have brought forth the Fruits of an unsound Mind, shewing forth no better Resemblances, than the confused Chaos before the Creation, &c.* [A gross Scandal on many Ministring Friends.]

IV.

Pag. ibid. That *either the multitude of Iniquity, or great Hatred, through the Influence of* G. F. *possessing the Hearts of such, is the occasion thereof, (viz.* of their shewing no better Resemblance*)* [A great Scandal still.]

V

P. ibid. *Of the present Seperation in some parts, &c. that* G. F. *hath been one of those very Persons, occasioning the Differences to arise unto the heighth they now are.* And pag. 6. *One chief Instrument that a destroying and devouring*

Spirit hath entred into ſome among the Flock, and that many a ſimple Honeſt-hearted Friend to Truth and Righteouſneſs, have received and believed Lyes, and ſlanderous falſe Reports againſt many Brethren, &c. Pag. 6. *And that the Blood of many ſuch, if they Periſh, before true Repentance, will be laid at G. F's Door.* [Groſs and Abuſive Charges againſt *G. F.* and many Honeſt-hearted Friends.]

VI.

Pag 15, 16. That *in* G. F's *ſecond Query to* J. W. *ſeems to be implyed (if from a Query any thing may properly be implyed) then it muſt be aſſerted, that there is either one or more, that have Power to impoſe in the Will of Man, that which the Scripture gives no Authority or Warrant for;* [compared with his foregoing words, pag. 15. *viz.*] That *the People called* Quakers *ought to practiſe things impoſed by Man, or in the Will of Man, &c.* [A moſt ſlanderous Perverſion.]

VII.

Pag. 30. *That* G. F. *hath deſcribed himſelf one unto whom Infallible Judgment hath been committed in* ALL *things.* [This is ſuſpected at leaſt, for an Untruth, till proved.]

VIII.

Pag. 32, 33. *That ſome amongſt the People called* Quakers, *known to ſtand by* G. F. *(in Vin-*

Vindication of many Errors) have published, with seeming Zeal and thundring Lungs, such like kind of Doctrine and Exhortation as this, Away with this Jealous Spirit; Oh Friends! Exclude the Reason, the Wisdom and the Jealousie, and have an Eye to the Brethren; if you do not see your selves, then follow us that do see; [compared with page 35. viz.] *If you do not see your selves, you must follow us that do see: A notable Expedient whereby the Leader, and those who may be led, may, like blind men, fall into the Ditch together, and instead of following the bright Beams of the* SUN, *may be found Followers of the dark Body of the*——MOON. [These are, at least, suspected *Untruths*, and highly *Scandalous*, as laid down; and his Allusion to the *dark Body of the Moon* is Improper, whether he intends really to that Body called the lesser Light, or some Person under that Name; if the latter, 'tis but an *idle Scoff*.]

IX

Pag. 35. *That there are many at this day that have no better measure to discover, whether one professing the Truth be right, and in the Light and Power of God, but by understanding how they stand affected to* G. F. *and his outward Prescriptions; as if* ALL *the Labours, Tryals, Sufferings and Travels of Friends were to center in the*

the Exhaltation of G. F. [A sordid Reproach on many, and a foul Perversion.]

X

Pag. 76. *That what G. F. hath written by way of Reflection to* J. W. *is the Fruit either of Ignorance, Pride, Scorn and Disdain, in the* BEST SENCE; *and that he hath been of so proud a Spirit, as to expect a sort of Reverence and Submission to him, which the Truth could not own.* [These appear insolent and defaming *Charges*, bespeaking rather this Accusers *Pride* and *Arroganc*[illegible]]

XI.

Page 85. In *W. R*'s Letter to *G. F.* dated *Bristol* the 27th of the 1st Moneth 1677. are these words, viz. *and that thou hast no less esteem than the repute of an elder Brother, by all Friends, which as far as I know, thou hast not; how can it be less than thy duty to Interpose, &c?* [Compared with pag. 89.] *My plain Lines are the Fruit of a plain-hearted-Friend——with my Love to thee, &c. I remain a Friend to thee, &c. William Rogers.* [This last passage appears *false* and *feigned*, his *Love* and *Friendship* to *G. F.* is now *apparent Enmity* to bite and devour him, what in him lies, yet these his smooth pretences appear contradictory to his manifest *abuse* of *G. F.* in many other passages, in treating him neither as an *Elder*

(according

(according to 1 *Tim.* 5. 1.) nor like a *Friend*, compared alſo with what follows.]

XII.

VV. R. in his Letter to G. F. dated *Briſtol*, the 3d of the 10th Moneth, 1677. pag. 92. That *Darkneſs has overſhadowed the Hearts of many, ſo that they ſeem like men void of* ALL *Wiſdom and* ALL *Reaſon, whereby they ſeem to me* (i. e. to VV. R.) *as Proſelites of ſuch amongſt the Sixty ſix Subſcribers at* E. H. *his Chamber, who coming with another Goſpel than that which ſtands in the Wiſdom of God, have Preacht againſt* ALL *Wiſdom and* ALL *Reaſoning.* [These are very ſcornful Abuſes, without proof or inſtance of the Perſons, who the MANY or the SUCH charged are.]

XIII.

Page 93. *Thoſe who ſtand in and for the ſame Faith and Practice they were in from the beginning, are now judged Apoſtatized, becauſe they cannot imbrace, for Conſcience ſake, ſome* NEW PRESCRIPTION, *which thou art accounted either the Author or Countenancer of.* [VVhat *new Preſcription*? that's but one in the Singular, elſe-where 'tis *Preſcriptions* in the Plural: And who are ſo judged, that ſo ſtand? He ſhould have made his Book on that *one Preſcription*, if it were unſound, and not have made

made such a great hollow and empty noise about *Prescriptions, Prescriptions.*]

XIV.

Page 93, 94. *I know that thou thy self hast been found in the like Action,* (that is, of going out of a Meeting when Persecutors came) *and if Reports be true, the frequentest of any Man that ever I heard called by the Name of a* Quaker; *and 'tis to me a broad sign, that this would not have been omitted as a grand Article against* J. S. *amongst others at* Drawell, *hadst not thou been guilty in the like case.* [Here he has not only *scandalized* G. F. but the *Meeting* at *Drawell*, or at least many concerned thereat, but that's but only his own evil Jealousie.]

XV.

Page 96. *Gross Ignorance and thick Darkness for any to look upon thee as* THAT PROPHET *whom the Lord by his Servant* Moses *Prophesied he would raise up like unto him, &c. I cannot believe thou art ignorant that such there are who so look on thee.* [This is at least suspected for a great *Scandal*, and is very *Pernicious.*]

XVI.

Page 98. *Truly Friend, 'tis much taken notice of, that* ALL *Reasoning and* ALL *Wisdom*

dom is preacht againſt of late. [This we look on as a *Falſhood* frequently reiterated, and here aggravated ſtill, without any Inſtance or Proof of ſuch Preachers or Preaching amongſt us.]

XVII.

Part 5. pag. 20. *That the Faith of many are* IN *him* (i. e. in *G. F.*) *as one that cannot Err; ſo that if he affirm any thing never ſo falſe, we take it to be unto* MANY *as an infallible proof*, &c. [This we judge is a horrid *abuſe* againſt many, as alſo againſt G. F.]

W. R. in his Paper and Queries againſt, and to G. F. dated *Briſtoll* the 20th of the 7th Moneth, 1678. hath theſe paſſages, pag. 26, 27. viz.

XVIII.

That when the Perſecuters came up one pair of Stairs in our Meeting-Room in Broadmead, *whilſt he was ſpeaking, he---of ſuch a Spirit (diſtruſtful and diſpairing) as on a ſudden, to ſtep down and haſten out of the Meeting at a back pair of Stairs which he once did, and of which my Eyes, with many more, were Witneſſes.* The like in p. 70. [Againſt which G. F. teſtifies, as a falſe Accuſation; and though he pretends many more Eyes as Witneſſes beſides *his Eyes*, yet we find not any more ſo atteſting it, beſides himſelf,

himself, for neither the Women (*M. G. M. N. A. D.*) nor *William James*, nor *Nathaniel Day*, nor *Samuel Hollister*, do testifie any such thing in their Certificates, pag. 62, 63. produced by him, as that *their Eyes were Witnesses*, that *when the Persecuters came up one pair of Stairs, whilst* G. F. *was speaking, he once on a sudden stept down and hastened out of the Meeting at a back pair of Stairs*; There is no such thing attested by them in their Certificates, but that he departed before the Meeting broke up; nor has *W. R.* told the *Reader* when this ONCE was, as what Day and Year he so suddainly stept down and hastened out as the Persecutors came up Stairs, which G. F. denyes, and accounts *W. R*'s Eyes *false Eyes*, or rather his *Evil Eye* and *Mind*, is no sufficient proof against him, without other Eyes, more clear and impartial than his own.]

XIX.

W. R. pag. 27. *I query of* G. F. *whether he doth not remember that when the Souldiers, or some other Persecutors, came to a Meeting in or near* London, *at a certain time, when he was there, he did not go out of the Meeting, and betook himself to an upper-Room or Cock-loft? For so I have been informed.* [To this G. F. saith NAY, They are *false* and *wicked Charges* and *Accusations* insinuated against him; as also

alſo he ſaith, that of *flying at Ringwood* is a HORRID Lye, and that Friends there have certified the contrary.]

XX.

Page ibid. And *if Report be true, this is but* VERY LITTLE *of what might at large be manifeſted to prove* Him *one of the* GREATEST *Fleers and Shifters in time of Perſecution that ever I knew, profeſſing the Truth, and eſteemed by others a faithful Friend.* [A foul *Aſperſion*; but inſtead of *Proof*, we have only his *Accuſation*, grounded on his doubtful and frequent Expreſſions [*IF REPORT BE TRUE*] but *Report* is not generally true, therefore the more ſilly and malicious he to make that the ground of ſo many Infamous Accuſations, where he neither produceth his Reporters nor Informers, but only [*IF REPORT BE TRUE, AND HE FIRMLY BELIEVES IT*, pag. 33.]

XXI.

Page 33. Againſt G. F. ſtill, viz. *Let the time paſt be ſufficient; Repent for thy many miſcarriages, whith God hath raiſed me as an Inſtrument in his Hand to diſcover.* [No, thou art rather ſuffered to be a Revengful Inſtrument in *Satan's* hand for a little ſpace.]

XXII.

XXII.

Page 35. Que. *Whether thou* G.F. *didst not advise* Nathaniel Crips *to buy his Tythes both of Priest and Impropriator? If thou deny it, I will undertake to prove it, or bring it under the Hand of* Nathaniel Crips, *that thou so did.* [Note, THIS *G.F.* hath positively denyed, and *W.R*'s bringing it under the Hand of *N.C.* cannot reasonably be received for Proof, according to this his own disjunctive proposition, viz. his Promise of undertaking to prove it, OR bring it under the hand of *N.C.* if he has done only the latter (as we take it) then not the former.]

XXIII.

Pag. 39. *Such---that say God hath given them Infallible Judgment in ALL things, and yet appear notoriously Fallible.* [This chiefly against *G.F.* (as we take it) but 'tis suspected for an *untruth*, that ever he did so say of himself, as having Infallible Judgment given him in ALL things without limitation, yet so much Judgment as is given of God to any of his Servants is true and infallible.]

XXIV.

Page 40. *That 'tis evident he* (meaning G.F.) *doth not heed what he writes; and in the most Charitable Construction that I* (i.e. W.R.) *can*

can put thereon; the Reaſon he ſo doth ſprings from an Imagination poſſeſſing his Heart, that he concludes WHATEVER firſt ariſes in his mind, on the ſight or hearing of any thing, is fit to be brought forth and ſtood by. [These appear groſs and preſumptuous Lyes.]

XXV.

Page 41. *And truly, 'tis to be doubted, the like Imagination hath poſſeſſed many, amongſt whom I take* John Blaikling *to be one.*

Page ibid. *John Blaikling and twenty five more Accuſers and Informers againſt* J. S. *and* J. VV. [Doubtleſs he has greatly wronged *John Blaikling* from his own corrupt Jealouſie, Scorn and *Contempt* againſt him and others, who deſerve a better Character than *Informers.*]

XVI.

Page 42. That he (intending G. F.) *hath made Lyes his Refuge, thereby abuſing honeſt men, that cannot ſubmit to his Will; 'tis proper enough for me* (i. e. *W. R.*) *or any that may have a concern of Conſcience, as I have, to diſcover the Fruits of ſuch a deceiving, betraying Spirit, though behind the Back of him in whom it appears.* [See what a large Liberty he takes to *revile* and *abuſe*, and vent his *Malice* (and that under pretence of *Conſcience*) without

all bounds, as one having cast off both all *Gospel-Order* and *Friendship*.]

XXVII.

Page 44. About securing part of his outward Estate, he saith, *Neither did I so do from any Dispensation given me from* G. F. *or any Body else*. [Compared with pag. 45. viz.] *I reasonably suppose, that his further meaning is, that he hath Power to dispence with Friends, doing something contrary to what they (according to their own measure received) have freedom in themselves to do——his Pride and Ignorance*, &c. [His *reasonable Supposition* is *grosly unreasonable*, and a *horrid Presumption* of that which was never known or before heard among us, to be G. F's meaning: Did ever more *Pride*, *Scorn* and *Falshood* appear in any open *Adversary*, than in this *Opposer*?]

XXVIII

Page 46. That *acting according to ones Principle in some cases, at least, without an allowance so to do from* G. F. *is worthy of Condemnation, which I take to be the Fruit of his Pride and Ignorance*. [A grosse abuse still, falsly insinuating that G. F. sets his own allowance above the inward Principle, thereby to render him Odious and Infamous as bad as the POPE.]

XXIX.

XXIX.

Pag. 48. W. R. of G. F. viz. *I am perswaded, that he would have added more to his Repute and Name, to——have given Glory to God, that he made Choice of so poor and mean a Person, through whom to preach the Everlasting Light, Christ Jesus——And if* G. F. *had EVER SINCE he went abroad to preach, laboured (whilst able, and at leasure) with his Hands, or otherwise been Industrous in an outward Calling, that the Gospel of Christ might not be CHARGEABLE, &c.* [Doth not this Insinuate, that he hath made the Gospel very Chargeable, for a long time since he went abroad to preach? And is not this still to cast Dirt upon him.] This compared with what he saith in his Preface * of *such kind of Preachers, or rather Praters, whose Necessities have seemed to be a Bait unto them, to follow for the Loaves, and instead of gathering to God, gather to themselves.* Adding also, *Such like Doctrines——I am a witness from the hearing of my Ear, have in publick Meetings for Worship been published, as,* [*Have an Eye to the Brethren; if you do not see your selves, follow us that do see*] *seems to me more like the Language of those Shepherds, who sought for their Gain from their Quarters, than the Language of such whom the Lord hath anointed,* Pref. pag. 36. [Very Gross and Unfair Dealing, Scandalous and Defaming! Why does he not detect such Preachers, if there

* Lye 30.

be any such, but thus Defame and Scandalize our Meetings with them? 'Tis to be hoped, that all true Preachers will be aware of *W. R*'s Hospitality.]

Notwithstanding *W. R*'s Reflecting on G. F. for *not labouring with his hands ever since he went abroad to Preach (whilst able, and at leasure) to keep the Gospel without Charge*; he has but a few Lines before, given this Testimony for G. F. viz. *I can truly say, and so I believe many more can, That in his Person I accounted the Testimony of the Apostle* Paul *fulfilled, who said,* God hath chosen the Foolish things of the World, to confound the Wise; and God hath chosen the Weak things of the World, to confound the Mighty, and base things of the World; and things which are despised, hath God chosen, &c. *And partly on this score, can I in the fear of the Lord say, and that justly too, that he was to me—— TRUELY HONOURABLE.* [*Qu.* When was he so in God's Choice, and truly Honourable to *W. R*? Was it not for many Years since he went abroad to preach the Everlasting Light? Why then does he upbraid him for not labouring with his hands, ever since, whilst able, *&c*? Behold his apparent Contradiction! However, 'tis one good turn, that *W. R.* was not (nor is) *G. F*'s Master, to set him to work at his pleasure.

XXXI.

XXXI.

Pag. 49. *W. R.* to *G. F.* viz. *POOR GEORGE! I am ſorry for thee, and pity thee, &c.* [A groſs Lye (or falſe Flattery) to be ſure; his Pity and Sorrow is to devour him, to throw all the Dirt he can upon him, by Rayling, Infamy and Reproach in Print, to deſtroy his Chriſtian Reputation, as much as he can, though in that work he ſtrives againſt the Stream.]

XXXII.

Pag. 52. *That* G. F. *ſeems to publiſh LYES, as it were by HEAPS.* [A Lye, ſo unlikely, as not likely to have Credit.]

XXXIII.

Pag. 61. *That he that runs may read, that G. F. in ſome caſes doth NOT matter what he ſaith, (which by his own Rule) is the very Mark of that Spirit that made SOME LIKE DEVILS.* [A groſs Slander.]

XXXIV.

Pag. 69. Concerning the Teſtimony or Certificate of ſome (*viz.* twenty eight) Friends * of *Briſtol*, this Subſcription thereto, viz. *John Ware, and twenty ſeven Perſons more*, as if poor *John Ware* was the chief of them all: This is but a Silly Fallacious Cover, to leſſen the Credit of their Teſtimony.

* *Note*, that W. R. has only publiſhed

in Answer to W. R's Charging G. F. *for fleeing in time of Persecution*; *W. R.* in his Observations thereupon saith, *They seem concerned to vindicate* G. F's *Innocency in this Case, yet they have done it but at a very poor rate, much like the* PERJURED INFORMERS, *that on the late Act have appeared against Friends.* [A most foul and gross Defamation, Scandal and Abuse.]

XXXV.

Pag. 77. *W. R.* against *G. F.* and *John Blaikling*, viz. *That 'tis to me plain enough, that he can get A* John Blaikling, *a* T. B. *or an* S. H. *to write or sign ANY THING, when written, RIGHT OR WRONG, that may in his sence tend to his Vindication and my Condemnation.* [A sordid and foul Abuse of *J. B.* a Person known to be Conscientious towards God, and for ought we know, of better Esteem and Repute in his Country than *W. R.* in his.]

XXXVI.

Pag. 78. That the *Method of General Applause, used by* John Blaikling —— *is more like a* PARASITE *to an Earthly Prince, than a Serious, Well-meaning Conscientious* Christian *to a Servant of Christ, that seeks not the Praise of Man.* [This appears a very *foul* and *scornful Aspersion*: We take the English of *Parasite* in this place, not in the antient and best sence,

sence, as, *an Assistant or Officer to a chief Magistrate*; but in the now common and worst sence, i. e. *A Flatterer for his Belly, that saith and doth in all things to please the Humour of another, to have his Repast* (or small Dinner) *Scot-free*; and therefore the Comparison, as placed upon J. B. appears Shameful, Gross and Scandalous; nor is there any need for him to take any such Unconscionable course of Flattery, for such (or any Outward) Gratuities.]

XXXVII.

Pag. 79. *That* John Blaikling *hath or doth write at a Wicked and Ungodly rate*; [compar'd with pag. 81. *viz.*] John Blaikling *cannot lay all his Prophane and Wicked Charges against me at my Door*: And pag. 82. John Blaikling *hath been so puffed up with Spiritual Pride; and that the Lord hath suffered his Wisdom to be turned into Folly, and his Zeal into Envy.* [*W. R.* in these and other Passages appears in a very great *Storm* and *Outrage* against *John Blaikling*, and extreamly Abusive: But as to the particular Matters, being about a *Certificate*, 'tis not to be doubted but J. B. can give a better, a more Conscientious and tender Account than *W. R.* hath done against him; and no question but he is able to bear *W. R*'s Reproaches patiently.]

As for his pretended Teſtimonies from *Hartford* againſt *G. F.* pag. 85,86,87. which are before examined, it may be further added, that there are ſince come to hand, more full and conſiſtent Accounts, under the Hands of divers Credible Perſons, on *G. F*'s behalf, too large here to inſert; whence it may eaſily be gathered and perceived, wherein the Miſtakes (in all probability) have been, in confounding and mixing *G. F*'s Diſcourſes. However, his denying *Matter of Fact* (as ſtated againſt him by them) as being an *abſolute Perverſion of his words*, might in Charity be ſo far accepted by his Accuſers, as not to perſiſt in caſting that upon him, which he is ſo far from being tenatious in, that he wholly denyes the matter as certified, both in *Fact and Intention*. Doubtleſs they would not be ſo ſerved.

And truly, it is matter of ſome Sorrow to ſome that know our Antient Friend *T. M.* of *Baldock*, who have Love and good Will to him, to ſee his Name in Print (whether with his Knowledge and Conſent or not, he knows beſt) to ſuch a ſilly and frivilous Certificate, as that G.F. ſaid, *There came a couple to a Meeting to be Marryed——and the Man ſaid*, Mr. Story, Mr. Story, *putting off his Hat, &c.* [which varyes from thoſe Certificates from *Hartford*, which mention *Mr. Story* but once

in

in each; one would think *T. M*'s Age and Gravity ſhould require and ſute more grave and weighty Matter to be expoſed in Print.]

XXXVIII.

And whereas W. R. in his *Preface* bitterly Enveighs, telling of *the Envy of a Proud man, that ſeeks Lordſhip over the Conſciences of others, putting the Bears Skin upon the back of a Friend of Truth, ſpreading abroad Certificates of Defamation, right or wrong, amongſt Enemies as well as Friends, according to the Example* (ſaith he) *of* G. F. *when writing to H. S. R. T. and another Perſon of* Hartford, *he thus ſaid, Here is a Certificate enclоſed, &c. which you may ſhew both to Enemies and Friends.* This ſeems greatly Aggravated and Miſ-conſtrued againſt G. F. in which he accounts himſelf greated abuſed, (his Intention being perverted) affirming, "That his Meaning was "NOT that they ſhould ſhew them to the "*WORLD*, but to thoſe and ſuch *ENE-*"*MIES* that were *PRETENDED* "*FRIENDS*, under the *Profeſſion of Truth*, "and yet ſpread Untruths behind his back "up and down the Country (ſuch as are ſince "affected with W. R. his Book.)

XXXIX.

Another more apparent *untruth* in his *Preface*, p. 10, is, *That the Oppoſers of the* Chriſtian-Quaker,

Quaker (meaning such as oppose *W. R.* and those of his Party, whom he pleads for) *sometimes affirm, that a good Cause may be ill Mannaged, and a bad Cause well Mannaged, thereby Insinuating into ignorant People, that though J. S. and his Friends have Mannaged their Cause well, whilst their Opposers have Mannaged their Cause but ill.* [This is a very unlikely *Story*, that their Opposers should so insinuate against themselves; and we do not believe, that *W. R.* their chief Agent, in their Cause, hath Mannaged it well, but greatly to his own and their Disadvantage.]

XL

Another notorious and two-fold Untruth (before opened in this Treatise) is, that by these words [*Do not Strive, nor make Bargains with that* (*i. e.* that Spirit) *which is out of the Truth*] W. R. insinuates, that G. F's Meaning must be, *That he would not have Friends Discourse, nor have orderly Conference, in order to Reconciliation, nor to Bargain, Buy or Sell with such whom he condemns, until they Answer by Condemnation* [Which are gross Falshoods and foul Perversions.]

The like Perversion has he made on another Friend's words (in pag. 4, 5. of his *Preface*) *viz.* "Let not this Spirit be reason-"ed with; enter not into Proposals and "Articles

"Articles with it but; feed it with Judg-
"ment, that is God's Decree; ſo may the
"Souls that are deceived come by the right
"Door into the heavenly Unity, &c. yet *(ſaith W.R.) *he himſelf did a few Moneths after accompany* G. F. *to the City of* Briſtol, *and there entr into Reaſonings, Propoſals and Articles with ſuch as owned* F. S. *&c.*——*contrary to his own Counſel.*

* *Lye* 41.

[Here W.R. hath dealt very Diſingenioully, confounding the *Perſons* with the *Spirit*, making no difference between entring into Terms with the *Spirit*, and ſome Propoſals with the *Perſons*, for a fair Diſcourſe concerning the Difference; as if we could not Reaſon with the *Perſons*, without entring into Covenant and Terms with the *Spirit of Diviſion*; whereas he knows the contrary; and that when *W.P.* entred into Articles with him at *Briſtol*, it was but for Method and Order, in Diſcourſing Matters in Difference, and for a Narrative thereof, according to Agreement from both Parties, and not to acquit that Spirit of Diviſion in W.R. or any of his Party from juſt Judgment, nor yet to enter into an Agreement and Peace with it upon its own Terms, muchleſs to ſet W.R. (as he is in that Spirit) upon equal Ground and Terms with the Church of Chriſt, or Body of Friends concerned in Judgment againſt it, who yet deſire, that

the

the Souls that are deceived may come in by the right Door, and be reſtored inro the heavenly Unity, and on that account may *Reaſon with the Perſons*, and propoſe due Methods to them, for their good; but not enter into Covenant with *that Spirit of Diſcord*, which will ſubmit to no Terms of Agreement and Reconciliation, but in its own Will and Way, which Truth cannot admit of. Surely 'tis no Contradiction to ſtand in true Judgment againſt an Evil Spirit, and yet gently endeavour to perſwade the Creature out of it.

And concerning the preparing his Manuſcript, and bringing forth his Birth, *viz.* his Book in Print, he hath this paſſage in his *Preface*, viz.

XLII.

And to my inward Peace and Joy in the Lord, I can ſay, that I have the evidence of his Spirit (notwithſtanding what any man may ſay to the contrary) that he hath owned my Proceedings therein hitherto; and not only ſo, but that there hath been an anſwer thereto in many Brethren.

Note, That we do not charge him in this Paſſage with down right deſigned Lyes againſt Knowledge, but with ſtrong Deluſion and Error, which is the effect of his believing a *Lye* (which the Devil is the Father of) which will be his own Trouble in the End; nor

nor can we believe that he ſays true, in ſaying, *There hath been an anſwer in* MANT BRETHREN, ſeeing there has not yet appeared any Brethren, ſo much as his own, that would publickly own or ſtand by his Book, as having the Evidence of God's Spirit for it, when cloſely called in Queſtion about it.

Abundance of his *Abuſes*, *Perverſions*, *Raylery*, *Slanders*, *Falſhoods*, *Scorn*, *Reviling* and *foul Aſperſions*, are here omitted and paſſed by, which are diſperſed throughout his Book; for which he is left to the Righteous Judge of all, to deal with him, as (no doubt) he will, in his own due time.

XLIII.

As concerning the Quotation about *Micahs* Mother, *Judges* 17. which he has made a great ado about, over and over in his Book, calling it, THAT ABOMINABLE QUOTATION, Part 4. pag. 96. which ſeems but an Irreverent Character of a Quotation out of holy Scripture. And concerniug the *Woman* (or Widdow) of *Tekoah*, and what ſhe ſaid to King *David*, 2 *Sam.* 14. W. R. alſo ſhews himſelf very fierce againſt this poor Widdow, accuſing her over and over with a LYING STORY, Part 5. p. 5. Whereas it was but a Parable or Form of Speech, as *Joab* had directed her to ſave *Abſolom's* Life. At this rate *W. R.* might charge the

the Prophet's Parable to King *Ahab*, 1 *Kings* 20. 39. and abundance of Parables more in the holy Scriptures, with being *Lying Stories*, becauſe it ſeems *G. F.* expreſſed ſome Charitable Thoughts concerning theſe and other Women, as having Virtue, or ſome Religion in them towards God in their day and time * although ſome were clouded with Superſtition. For the further opening of which Controverſie, we refer the Reader to a ſhort Tract written by our Antient and Learned Friend *Richard Richardſon*, Entituled, *A few Ingredients againſt the Venom of* William Rogers *his Book*, *ſtiled*, The Chriſtian-Quaker Diſtinguiſhed, *&c.*

* See 2 *King.* 17. 34. and 41. verſ.

A Paſſage in William Rogers's *Poſtſcript, about a Meeting with* G. F. *and* William Mead's *Exception againſt it, being concerned in the Matter.* Poſtſcript, pag. 24. dated, at *Briſtol*, the 8th of *November*, 1680.

XLIV

W. R. *As a further Evidence of my readyneſs to meet* George Fox, *and his declining thereof, I thought meet to inſert this Additional Poſtſcript: A Friend from* London *adviſed me*——That *William Mead* deſired *Nicholas Lucas*, that it might be intimated unto me, That now *George Fox* would give me a Meeting

ing——*Which occaſioned me immediately to take care that my Mind might be communicated to* Nicholas Lucas, *who thereupon*——*acquainted* William Mead, That their deſire, that I would give *G. F.* a Meeting, was accepted by me, provided, that G. F. would give it under his Hand to meet me. *To which*, William Mead *ſaid*, He would ſpeak to *G. F.* about it: *And afterward the ſaid* William Mead *told* Nicholas Lucas, He had ſpoke with *George Fox*, and his Anſwer was, He would not give it under his hand, nor write to me. *By which all Impartial Readers may further judge whether* George Fox *hath any Inclination at all to give me a Meeting, for clearing of Matters laid to his Charge.*

William Mead's Exception.

Againſt which account *W. Mead* objects, That it is not the whole Truth, but Partial, Fallacious & Abuſive both to him and *George Fox*, in leaving out the moſt Material part of G. F. his Anſwer, which was, *That he would meet* William Rogers *in his own way, before Perſons choſen on each ſide, provided, that he came within a certain time, while he ſtaid in the City*; as alſo in leaving out the Reaſon *William Mead* gave, why G. F. refuſed to give it under his hand, which was, *That he was ſenſible, they would make an ill uſe of it, againſt him in Print*; as alſo, in leaving out the

the Account of *William Mead*'s Engaging on *G. F's* behalf, for his giving W. R. a Meeting; but W. R. would not accept of his Security in that Caſe.

The Matter was more particularly thus, viz.

"*William Mead* underſtanding that *Nicholas Lucas* and *John Barnard* were concerned "on *William Rogers*'s behalf, for the bringing "forth of his Book in Print, he asked them "the reaſon, *Why they would bring forth ſuch* "*a Book* (*as he heard it was?*) They told "him, *That* George Fox *would not give* W. R. "*a Meeting. William Mead* replyed, *That he* "*did believe, that* G. F. *would not decline giving* "*him a Meeting. Nicholas Lucas* asked him, *If* "*he would Engage he ſhould give him a Meet-*"*ting? William Mead* told him, *'Twas* "*not Proper ſo to engage, till he had ſpoken* "*with* G. F. *firſt.* VVhereupon *William* "forthwith went and ſpake with *G. F.* about "it, who very freely and readily anſwered, "*That if* William Rogers *deſired it, he would* "*meet him, in his own way, before Perſons cho-*"*ſen on each ſide, provided, he came within a* "*certain time, while he ſtaid in or about the* "*City.* VVith which Anſwer, the very "next day on the Exchange, *William Mead* "acquainted *Nicholas Lucas*, then adding, "*That he now would Engage on* G. F's *behalf,* "*that he ſhould certainly give* VV. R. *a Meet-*"*ting.*

"ting. VVhereupon *Nicholas Lucas* seemed "to be satisfied, and said, *He would stay the* "*coming forth of the Book*; and said, *He would* "*write to* VVilliam Rogers *about it.* Some "time after, *Nicholas Lucas* meeting *William* "*Mead* upon the Exchange, told him, *He* "*had writ to* VVilliam Rogers, *and received* "*his Answer, which was,* THAT HE "WOULD HAVE IT UNDER GEORGE "FOX *HIS HAND. William Mead* forth-"with again spake with G. F. about it, who "said, *He mattered not the giving it under his* "*Hand; but that he was sensible, they would* "*make an ill use of it in Print*; for which "very cause only, he forbore giving it under "his hand; but did not refuse giving *W. R.* "a Meeting. However, then *William Mead* "did proffer very earnestly to Engage on be-"half of G. F. for his certain giving *W. R.* "a Meeting. *Nicholas Lucas* his Answer was, "*That* VVilliam Rogers *would not take his Se-*"*curity in this matter.*

A *summary Collection* of more *Passages* and *Acknowledgments* in *William Rogers* his Book, which may ſtand for *Anſwer* to *him*, and in *Condemnation* againſt *himſelf*, and to the manifeſt *Confutation* of all that he has written or can write in general againſt a *Form of Church-Government*, *outward Order*, *Diſcipline*, *&c.* in his own words granting to Truth.

Part 1. pag. 15, 16. *OUr Expectations were, that every Member ſhould there appear in ſubjection to Chriſt the Head and higher Power, unto which as Members of his Body we owe Obedience: In this ſence we readily embraced the Counſel, to meet together to Serve, but not to bear Rule over one anothers Conſciences; and the matters intended by us, to be tranſacted in thoſe Meetings, and by others alſo (as far as we underſtood) were chiefly to take care of the Poor, the Fatherleſs and the Widdow; and that if any profeſſed the Truth, and Diſhonoured the ſame by Prophane and Evil Converſation, we might by ſuch wayes and means, as the Lord on every occaſion might direct-*

Part 1. pag. 38. *We are not against appointed Meetings for the outward Services of Truth; for that hath been and is our Practice, knowing that there may be a Service therein, as occasion offers, provided, all in such Meetings may be kept in Humility, as Servants each to other, and the Truth; not Exercising Lordship over the Conscience, which is God's Prerogative.*

Part 2. pag. 64, 65. *The Author to the* Hebrews *tells us*, That Jesus is the Author and Finisher of our Faith: *No doubt, this was not a work done in a Moment or Twinckling of an Eye; for though he is the Author & Object of every true* Christian Faith, *yet we learn from the holy Scriptures, that such as believed, that Jesus was the Lord, stood in need of many Exhortations, Reproofs and Instructions, to build them up in the most holy Faith; and all this may be attributed to Christ, the Author thereof.*

Part 3. pag. 34. *The Apostles Labours were to establish the Churches in the Faith, and in the Power, having them so established to be in the Practice of that Form which the Power either had or should lead them into; and therefore the Apostle might well say*, Be ye not unwise, but understanding what the VVill of the Lord is; submitting your selves one to another in the fear of God.

Part 3. pag. 41. *If Differences arise between Brother and Brother, I do conclude, that going to Law before Unbelievers, is an Indication that*

one or both are departed from the Truth; and that it is the Duty of such who are at variance, to request such Brethren as are skilled in the matters touching which they differ, to hear and determine the Case, and then of a willing and ready Mind (and not as by constraint) to submit unto such Determination; and that it ought to be as an incumbant Duty on the Members of Christs Church, to be watching over one another, so as that by wholsom Counsel, Admonition, and sound Doctrine, all Variance, Strife, Emulation, Rents and Divisions, both in relation to Temporal, as well as Spiritual Matters, may, as much as in them lies, be kept out from amongst the Members of Christs Body.

Part 3. pag. 23. *Not that I would be understood, that its not necessary to be in the Exercise of outward Order, with respect to that Gospel Discipline which becomes the Church of Christ*—— Pag. 24. *The Principle of Truth in these latter dayes hath and may further lead into the Practice of outward Order in Discipline, with relation to the Church of Christ.* [This is a very fair Confession in words, to the Overthrow of much of his Book.]

Part 4. pag. 38. *John Wilkinson* and *John Story* their Testimony, viz. *That inward Sence and heavenly Understanding we have received from God, hath and yet doth confirm us in this Judgment, That 'tis not agreeable with the Line of Truth, to oppose others in the Exercise and*

appointed

appointed Service of the ſaid Meetings, as hereafore, and yet ſettled and agreed upon, who being Conſcientious therein. And if any of our words and actions have had any tendency to oppoſe, we ſay, the Truth in us would have condemned it, even as it now doth.

Part 4. pag. 24. *As particular Members are become Married unto Chriſt, and having all fellowſhip each with other in the Spirit; thoſe who are ſuch, ought to demean themſelves each towards other full of Love, Charity, Bowels of Compaſſion, Long-ſuffering, Forbearance, Meekneſs, Humility, Patience, Gentleneſs, and all other Virtues that are the Fruits of the Spirit of God.* [A fair Acknowledgment, good Words; but theſe Virtues and Fruits are a-wanting in *W. R.* How do theſe Acknowledgments agree with his Uncharitable, Unchriſtian Dealing in his Book?]

Part 4. pag. 100. *Such who contend, that their Order for Goſpel Diſcipline ought to ſpring from Truth within themſelves; for that was the undoubted Sence of thoſe honourable Brethren, who knew a travel of Spirit, for the gathering of thoſe who in the beginning of this latter day, were gathered as a ſort of firſt Fruits unto God.* [Here he has granted Order for Goſpel-Diſcipline, ſpringing from Truth within, which anſwers his general Oppoſitions to outward Order, Form and Diſcipline.]

WHereas *William Rogers* hath concerned (by way of Reflection) the second dayes Meeting of Friends in *London*, (which is the Morning Meeting at *E. H.* his Chamber) in his Book entituled, *The Christian-Quaker distinguished from the Apostate and Innovator*. This Treatise, entituled, *The Accuser of our Brethren cast down, &c.* is signed by the agreement and on the behalf of the said Meeting, by

Ellis Hookes.

London, the 1st day of the 6th Moneth, 1681.

A Postscript,

Partly by way of Question, and partly some Friends Sence on *W. R*'s way of Writing.

SEeing *William Rogers* has taken so much occasion at the Printed Epistle of two Sheets, by *Anne Whitehead* and *Mary Elson*, as the Principal Instance for his proceeding to Print and Publish his Book, the Question is, Whether some of Party with *William Rogers* did not publish several Parts of his Book to divers Persons, whilst it was designed to be published by single Parts, and before the said Epistle by *Anne Whitehead* and *Mary Elson* was writ or designed for the Press? And whether *William Rogers* did not assent or give way to their so doing? He informing the Reader, *That though the five Parts of his Treatise be bound up together, yet 'twas once designed, that they*

should be also published by single Parts. The Question still is, If some of those Parts were not published in single Parts, as before?

Let *William Rogers* or any of his Party deny it if they can; And was not this a Publication in Print, every one of his five Parts being designed for a single Book, as well as to be Bound together in one Volumn?

'Tis true, as he saith, *That some things* (he should have said many things) *are often inserted, and the wording of other things not so Proper and Concise as might be*, Pref. Cond. For indeed many things are often inserted, and Improperly, as well as Impertinently, reiterated after a tedious manner, and in a perplexed perverse way. The Stile and Method is not Compendious nor Succinct, nor yet plain or easie to be understood by Persons unacquainted with his Knotty and Fallacious way of Writing, and long deviating Parenthesis; much of it looks asquint and with two Faces; its writ as by a Person upon various Reserves and Provi-

sions,

sions, to save his Head from an expected Blow. It appears to be no Simple or Innocent way of Writing, or clear Oratory; 'tis neither pleasant in the Manner, nor in the Matter, to a Clear, Ingenuous or Tender Conscience: It makes a show and flourish of Conscience, Reason and Religion, but appears void of all, and much of it but like a HOCUS POCUS, or LEGER DEMAIN, upon a strict and clear Inspection with the Light of Truth, into the matter and manner of it.

Some-

Something of Concern added by another Hand.

WHereas there is a falſe Jealouſie begot in ſome of our Adverſaries and Oppoſers, *That we would impoſe things upon them (that have not Sence, do not See, and have not Faith in them) to act without Faith in a blind Obedience*; which is utterly falſe, and againſt our Principle, to Impoſe any thing upon Senceleſs, Blind and Faithleſs People.

And now, all you that have oppoſed us without Sence, Sight and Faith, your Senceleſs, Blind and Faithleſs Oppoſition hath not pleaſed God; for without Faith none can pleaſe God; and where there is Faith, there is Sence and Sight; and God never accepted

cepted the BLIND for a SACRIFICE, neither do his Faithful Spiritual People.

And therefore we say and declare to all our Opposers, Let them return to the Light, Spirit, Truth and Grace, which at first convinced them, and judge down the contrary, and in that we can receive them. And let them call in all their Papers, and the Book which they have given forth in Print, since they went out from their Unity with Friends in the Spirit of God, and come again to it, and with it condemn and judge all that they have given forth (tending to Division) since they went out from the Spiritual Union and Fellowship; and let *J. S.* and *J. W.* take out their Names from the Paper of Separation, as also the rest of them that are left behind in the Seperation; in which Paper they say, "That some of other Coun-"ties, and some amongst themselves, "not chosen by the Churches, have

"come

"come and intermeddled with them, "and with their Buſineſs, and uſurped "Authority over them, whom they "never gave Power to. So that if they (who yet remain in the Seperation) will burn this Paper * and condemn and teſtifie againſt that Spirit that gave it forth, and not pretend themſelves to give People Power (in the Churches Affairs) calling others, *Uſurpers of Authority, whom they have not given Power to,* and ſo to ſet up mans Power, to do Buſineſs in the Church of God; and if they will condemn this Power of their own, & leave every Man and Woman to the Light, Grace and Truth, Spirit and Goſpel, which they have from Chriſt Jeſus, in which

* *Not becauſe it contains a Form relating to Church-Government, but becauſe it hath in it ſuch limitted kind of Terms and Preſcriptions as could not be received in the Univerſal Spirit of Chriſt, or Unity thereof, becauſe it tended to a Separation, as ſtrictly ſtood upon by the Propoſers and Subſcribers.*

which all receive Christ Jesus, their Lord from Heaven, who gives Power to become his Sons and Daughters, and to meet in his Power; in this Light, Grace and Truth, Spirit and Power, which is received from Christ, in which is our Order and Fellowship; we say, as we feel them come into this, we can receive them, and not otherwise.

We are Men of Peace, and are in the Peaceable Gospel, and in the Kingdom of Peace, and would have all Mankind come into Peace, the Covenant of Peace, Grace, Light and Life; and also we would have these return again, that have been Oppofers, to come to the Spirit and Gospel of Jesus, that they are gone from, that in it we might have Peace with them; without it, is not the Eternal Peace.

And as we are concerned to bring to Truth, such as were never convinced, so

so we Travel for their Return to Truth, that are gone from it, that they may come again to that which did at first convince them of it.

THE END.

ERRATA.

Friends and Friendly Readers;

YOu are desired to amend these (being the most Material) Faults, that have escaped the Press, according to this Errata. As for litteral Faults, and Miss-pointings, they may be perceived by the Matter in reading.

Page 5. line 19. for *Afficious* read *Officious.* pag. 24. line 29. for *heirs* read *theirs.* p. 39. l. 25. r. *Retracts his Sentence.* p. 42. l. 8. r. *counted worthy.* p. 44. l. 29. f. *various* r. *varyes.* p. 71. l. 26. f. *two* r. *to.* p. 78. l. 18. f. *Also* r. *All.* p. 79. l. 17. r. *Offenders.* p. 89. l. 6. f. *Christ's* r. *Christ.* p. 93. l. 2. f. *Conscions* r. *Conscientious,* l. 26. r. *Parties.* p. 114. l. 24. r. *the matter* [*about Church-Government.*] p. 145. l. 8. f. *in Form* r. *Inform.* p. 147. l. 17. f. *or* r. *on.* p. 167. l. 19. f. *Probatione* r. *Probationes.* p. 174. l. 14. f. *Disaffections* r. *Dissatisfactions.* p. 176. l. 26. f. *likening* r. *liking.* p. 184. l. 12. f. *at him* r. *at them.* p. 189. l. 4. r. *Persons.* p. 230. l. 10. dele *Interlineary,* l. 17. r. *Dissention.* Some other litteral Errors excuse.

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